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CORNERSTONE LAYING

Dr. E. E. Fischer officiates at Pennsylvania ceremony

35, No. 42

JULY 15, 1953

CENTS

Influence

THE VISITORS at our service were members of another church in town, my husband and I learned as we talked to them going down the aisle after the recessional.

"We're glad that you took this opportunity to worship with us," we said. "Come again."

"Oh, yes, we'll be here next week," they answered as we parted near the door. They waited to shake hands with our pastor, as we went downstairs by another door to attend a brief business meeting of our couples' club.

"THOSE TWO you were just talking with are potential members of the club," one of the girls told me before the meeting started.

"Our club? But I thought they were members of First Church! Did I misunderstand them?"

"No, they are members there now, but she used to attend our Sunday school when her family lived on this street years a; my informant said. "After they moved town, she attended First Church, where later met her husband. From time to ti they have attended our special services, now he is seriously considering chan membership. She told me that he was favorably impressed with the genuine s of worship on the part of our people. of course, she feels more at home in a theran church and is all for the chang membership!"

THE PRESIDENT called the meeting to der and we stopped talking to listen to business on hand. But my thoughts straying back to the visiting couple. A wondered how many of us realized the tent to which others were being influe by our own Christian attitudes.

—ERNESTINE S. DAU

The LUTHERAN *News Magazine of the United Lutheran Church in Ame*

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COVER PICTURE. Dr. Emil E. Fischer (right), retiring president of the Pennsylvania Ministerium, officiated in late June at the laying of the cornerstone for the new Grace Church, Pottstown, Pa. See story on page 39.

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THE CHURCH IN THE NEWS

Lilje explains German situation

In his German homeland Bishop Hanns Lilje liked warm weather. August, he said, is his favorite month. This year the bishop had a sample of American summer—in Houston, Texas, where 100-degree temperature had become common. . . . in Washington, where thermometers registered 98 at the crest of the summer's first heat wave.

Up and down America—in Massachusetts, Minnesota, Iowa, Pennsylvania—the German bishop, who is also president of the Lutheran World Federation, made audiences forget the weather. He told how Germans had stood against the Red sea that threatened to engulf them from the east. In Germany, he said, Communists met "spiritual resistance that they cannot break."

It was teen-age Christians in the East Zone who defeated the Reds, said Bishop Lilje. "The steadfastness and unwavering faith of our Christian youth" forced the Communists to make the recent nine-point peace agreement with the church.

Revolt of East Germans against their Communist government in late June was "absolutely spontaneous," said Bishop Lilje. It wasn't planned or organized by anybody. Germans are determined not to accept the Communist yoke. "I say this with a certain pride," said the bishop. "Germany is the country which is least infected with communism. There is no danger that the Communist ideology will infiltrate into our thinking."

German churches filled

There had been standing room only at church services in the German East Zone since the peace agreement between the government and the church was sign In some places, it was reported in Ber hundreds stand outside doors and w dows of churches when all space inside taken. "Despite the great distress a afflictions, the loyalty and faith of believers proved unshakable," said Bish Otto Dibelius.

Even in areas of East Germany wh were under martial law during the rec outbreak of rioting, the ban on pub gatherings was not enforced agai church services.

Fifteen of the 50 imprisoned chu leaders have been released from jail si the pact with the government reached a month ago. Pastor Artl Muetze of Chemnitz, Guenther Buec of the Evangelical home for crippled c dren at Magdeburg-Cracau, Martin As of a home mission institution in Saxo and Sister Margret Kasten were am those set free.

A Roman Catholic *Kirchentag* in E

DR. PAUL EMPIE, BISHOP LILJE
The weather was forgotten

in late June drew 35,000. No effort s made to prevent people from cross- from the East Zone to attend the rally Berlin's west sector. Protestants in the st Zone have been promised 10,000 vel permits for the Evangelical *rchentag* scheduled in Hamburg Aug. -18. Last year only a handful of East ne residents were allowed to cross the rder to attend the Lutheran World Fed- tion assembly in Hannover or the *rchentag* in Stuttgart.

urch isn't exempt from gambling law

If churches can operate bingo games, body can do it. There can't be a law eventing racketeers from operating slot chines or lotteries but permitting urches or American Legion posts to n them.

That was the ruling of the Indiana preme Court. Exempting churches and ternal orders from the state gambling is "artificial, arbitrary, and not nded upon a reasonable basis," the urt decided. Such exemption, said the urt, "is class legislation in the highest gree." Therefore it is "unconstitu- nal, invalid, of no force."

Indiana's new anti-gambling law had eezed through the state senate by a -vote margin just minutes after its nsors agreed to an amendment ex- pting churches and fraternal clubs m its prohibitions.

The Indiana decision may affect New sey citizens when they vote in Novem- on an amendment to the state con- ution permitting bingo and raffles for urch and charitable causes. Their leg- ature agreed last month to put the estion on the ballot in the autumn elec- n. Protestants have opposed the gam- ng provision, Roman Catholics have ored it.

In half a dozen states, churches and social organizations are exempt from laws regulating games of chance. In Delaware this month the House of Representatives approved an amendment to the state constitution legalizing "bingo and wheels of chance for prizes other than money, conducted by organizations. . . . operated for religious, charitable, scientific, literary or educational purposes, or as volunteer fire companies." Students at St. Lawrence University, Canton, New York, filed a complaint recently against a local bingo game operated by the Knights of Columbus, asserting that $2.50 admission per person is charged, with individual prizes ranging as high as $100.

Lutherans ship food overseas

Crossing the Atlantic last week was a $50,000 cargo of lard, beans, oatmeal, cocoa, sugar, macaroni on its way to hungry people in the German East Zone. The 250-ton shipment from New York was the first which Lutheran World Relief had tried to send to the Soviet Zone in several years. There was good reason for thinking that this would be allowed to go through, said Dr. Paul C. Empie of the National Lutheran Council.

Last month a carload of wheat, carload of powdered milk, and quantities of used clothing had been sent by Lutherans to Yugoslavia. "Before the new harvest is brought in, many will be starving," explained Dr. John A. Scherzer. A Campbell Soup Company donation of 240,000 cans of tomato soup was split up among shipments to Germany, Austria, Trieste, and France.

Ten tons of used clothing were sent to refugees in Formosa. Fifty tons went to Korea. Total Lutheran World Relief shipment overseas in April was 249 tons, valued at $300,895, and in May 115 tons, worth $145,294. Since 1946 LWR shipments have totaled 36,000 tons, valued

at $24 million. Forty-six per cent of this gift has gone to Germany.

Lutheran contributions ranked seventh in 1952 among overseas shipments of 58 U.S. agencies. Roman Catholic and Jewish gifts were the largest, with CARE next.

Eight years after the end of the war, multitudes in 20 countries still live in refugee camps, without employment, dependent on charity for food and clothing.

Food collection this summer

Farm produce for undernourished people overseas will be collected this year by Lutheran World Relief co-operating with the Lutheran Church—Missouri Synod. A National Lutheran Council secretary, Dr. John A. Scherzer, will share with the Rev. O. C. Decker of the Missouri Synod in directing the collection. It is the first time practically all Lutherans of America have worked together in such a project.

Efforts will center in Middle Western states, where farmers will be asked to donate a share of their crops at harvest time. The appeal will be made through the congregations of each area.

Until 1952 Lutherans co-operated with Roman Catholics and Church World Service in the CROP collections (Christian Rural Overseas Program). Lutherans withdrew from this agency when its administrative costs went so high as to be impracticable.

One school for deaconesses

The 63 young women now in training as Lutheran deaconesses are in nine schools. Why couldn't they all receive their instruction on a single campus?

Half a hundred representatives of Augustana, Danish, ALC, ELC, Lutheran Free, and ULCA Motherhouses who attended last month's meeting of the Lutheran Deaconess Conference in Brush, Colorado, agreed it might be an id worth investigating. At one point dur the discussion it was tentatively decid to conduct a "trial run" of three mon next summer. After reflection, it v decided that a first step should be a tw week seminar for all 63 invested studer

It was agreed that the best site was United Lutheran Motherhouse in R ton, near Baltimore. Dean Cather Neuhardt was made chairman of a s deaconess committee assigned to plan seminar for next June. The progr would include Bible study, discuss groups, and informal fellowship sessic

Downturn in ULC giving

Part of the big gain in offerings for 1953 United Lutheran Church apporti ment was cancelled out in June wl amounts reaching the ULC treasu were 6 per cent below the 1952 Ju total. It was the first month this year which the church had not exceeded year's contributions.

Until the June decline in giving, 1953 total had been 15 per cent lar than in 1953, which is the amount nee if the church budget for the year is to met in full. June offerings brought total down to a 10 per cent margin o last year. In five months from January to June 20, apportionment receipts 1953 were $1,670,449. The five-mo amount in 1952 was $1,518,765.

Budget for 1953 is $5,232,400. this amount $4,192,830 is scheduled the normal work of the church's boa and agencies. The extra $1,039,570 p vided in the budget would be largely u for establishing new congregations in United States and Canada.

Call for CHEY payments

Payment of the last million dol pledged in the Christian Higher Edu

n Year appeal was trickling into the asury. Of $7,539,178 pledged, $6,-1,139 had been received through June

The church's colleges and seminaries urgently in need of the full amounts dged, Dr. Gould Wickey of the Board Education emphasized last week. ore money is urgently needed for ldings and facilities," he said. "Some ools are paying interest on sums which l to be borrowed because all pledges e not been paid. Even the full amount mised is not sufficient to meet all the ds."

"Technically," said Dr. Wickey, "the IEY appeal is finished." (It was eduled for 1950-1952.) "Actually the peal is not completed until all pledges paid."

Classroom buildings, chapels, libraries, rmitories, and other structures have been completed on the campuses of most of the 24 United Lutheran colleges and seminaries as a result of the CHEY appeal. Most of them exceeded the original estimated costs because of inflation. "Our schools needed $12 million, instead of the $6 million which was the goal of the appeal," Dr. Wickey stated.

Revolt in the McCarthy committee

A half-dozen members of Senator Joseph McCarthy's Investigation Committee weren't willing to have J. B. Matthews as their committee's new executive director, after they read Matthews' article on "Reds and Our Churches" in the July *American Mercury* (see THE LUTHERAN, July 8). McCarthy appointed Matthews for the position without consulting other members of the committee.

The "shocking and unwarranted attack against the American clergy" disqualifies

CHURCHMEN ARE BRIEFED ON FOREIGN POLICY

-the-record explanations of foreign policy were given American leaders at the U.S. partment of State recently. Among churchmen attending the sessions was Dr. O. derick Nolde (center) director of the Commission of the Churches on International airs and dean of the Philadelphia Lutheran Seminary's graduate school

Matthews, said three committee members (Senators John L. McClellan, Stuart Symington, Henry M. Jackson) in a joint statement. Matthews claimed in The *Mercury* article that Communists have enlisted at least 7,000 Protestant clergymen as "party members, fellow-travelers, espionage agents, party-line adherents, and unwitting dupes." He said "the largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergy."

Senator Charles Potter said the Matthews article would give the public the impression that the attack on the Protestants had the committee's endorsement. "I don't want to be part of a committee where that kind of thing happens," he said. Senator A. S. Mike Monroney said The *Mercury* article would aid the Communists in their attempt to destroy religion. "In America the freedom of religion, and respect for it, should be above such smear attacks as that made in The *American Mercury*."

McCarthy defends Matthews

If the Senate's investigations subcommittee tries to bounce McCarthy's handpicked staff director, J. B. Matthews, out of his job, McCarthy would carry the problem to the full committee, it was predicted in Washington. Senator McCarthy said that Matthews "has the reputation of being one of the most outstanding authorities—if not the outstanding authority — on subversion in the United States."

Matthews has been in the employ of the Hearst newspapers until he got the McCarthy appointment. From 1938 to 1945 he was research director of the House of Representatives Un-American Activities Committee.

Matthews, a Methodist, graduated from Drew Theological Seminary in 1923 and took a graduate degree at Union Se nary. He was once a pastor in Bou Brook, New Jersey. Afterward he drif into left-wing activity and became a Co munist fellow-traveler, although not party member, according to The N York *Times*. He said that he was "pr ably more closely associated with Communist party's united front mo ment than any other individual in country." Methodist officials say he not been active in the church for years.

Some of the men listed in his *Merc* article as "top pro-Soviet propagand in this country" are individuals who h followed the same direction as Matth himself. They studied at theolog seminaries, drifted into propagandist tivities, and have not been engaged the ministry of any denomination. Oth are clergymen who are soft-hearted ab signing peace petitions and similar do ments which express their sincere con tions, without investigating whether petitions might be tied in with C munist propaganda.

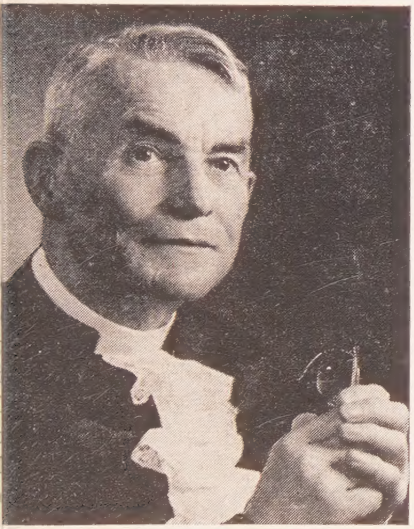
Japan missions flooded

Heavy rains producing disastrous floods in southern Japan early this month had severely damaged United Lutheran mission buildings, it was reported from Kumamoto. No loss of life was reported as high water swirled around the *Kyushu Gakuin* school property, reported Missionary Howard Alsdorf. Missionary residences in the Kumamoto area were flooded.

At Kurume the Rev. Lloyd Neve reported his house flooded and property damage in the area very great.

w clergymen become "subversives"

Practically all U.S. clergymen are subed to a constant barrage of Comnist propaganda letters. They can be ected almost by the smell of the meograph ink. Last month the letters sisted of frantic appeals to "save the senbergs."



CANADIANS ELECT

W. A. Cameron of Toronto was ned Moderator of Presbyterian Church Canada at the Assembly last month

Many clergymen are against the death alty for anybody—whether or not y are Communist conspirators—and ied appeals for clemency for the enbergs. Pope Pius and several Euron Roman Catholic cardinals also petied U.S. officials for mercy in the enberg case. According to Congresial committee logic, that makes the iers Communist fellow-travelers, alugh Pope Pius—not being an Ameri citizen—will probably not be doced in the House Un-American Activity mmittee files.

One question seems not to have been asked by responsible officials—whether the Communist propaganda efforts have any effect on American public opinion. Roman Catholic Bishop Fulton J. Sheen said in Denver last month that the Communist threat within American borders is not serious. "Just being against communism," said the bishop, "is a vacuum attitude. One can meet a faith only by a faith, and it is up to us, if we are to keep the fruits of American democracy, to preserve their roots."

Court won't settle Lutheran quarrel

Most Lutherans were ashamed of a picture-story in the May 25 *Life* magazine, "Battleground for a Religious War." It showed a string of 20 placards in front of Trinity Lutheran Church in Chesterfield, Missouri, posted by "Orthodox Lutherans" who claimed the Missouri Synod departed from true doctrine by signing a common confession with the American Lutheran Church.

Seventy members of the Chesterfield church sided with their pastor against Missouri, and 90 took the opposite side. The 90 tore down the signs posted by the 70. Rocks were thrown through the church windows and fistfights followed. Each group claimed ownership of the church.

The case was taken to court, and this month Judge Raymond L. LaDriere told the warring factions that they should settle their quarrel among themselves. Congregational meetings are scheduled regularly according to the church constitution, and one should be held promptly, he suggested. Officers of the peace should attend "so everyone, even the most timid, will feel perfectly free to come and fully participate," he proposed. That should result in reaching an out-of-court agreement on the use of the church building, the judge figured.

World News Notes

Riddle of tomorrow

The top foreign policy experts of the United States, Britain, and France were going to put their heads together in Washington this week in an effort to decide what ought to be done about the change taking place in Russian tactics since the death of Stalin. As usual, world events were moving too fast to permit the policy makers to figure out their moves far in advance.

On top of the unrest that exploded in East Germany, the situation in Hungary had changed suddenly this month. Bullet-headed Matyas Rakosi (pronounced Rock-o-she) had been shaken loose from his one-man dictatorship. In the old days that would have been the signal for the firing squad to step in, but in the post-Stalin period Rakosi may be permitted to retire quietly.

Hungary isn't going to be forced to become an industrial nation, for which it has inadequate resources, but will again emphasize farming as its chief business. People will get more to eat, they were promised, and have more freedom to do as they please. There will be increased freedom of religion in the country where Cardinal Mindszenty is still imprisoned and Lutheran Bishop Lajos Ordass is barred from leadership in the church.

Three men in Washington wouldn't be able to get far in planning how they ought to ride the whirlwind of world events. But at least they could reassure one another that the Americans, British, and French will stand together as much as possible in whatever they do.

The German future

Suppose, asks Joachim Joesten in a *Worldover Press* report, the Russians remove their troops from East Germany and permit free elections. The outcom is certain—a reunion of the Soviet Zo with the West German Republic. Wh then?

Western Germany has retained its t ditional form of federal government a is composed of nine *laender* or stat Eastern Germany, which also started c as a federal republic, wiped out the tra tional state lines in August, 1952, and now divided into 14 *bezirke* or distric named after their chief cities. If E Germany were added to West Germa it would by itself make too big a sta arousing fears of its predominance; each of the 14 districts would be small to constitute a state.

In the economic field the task of fi ing a common denominator is appalli The drastic land reform of 1945 has ra cally changed the face of Eastern G many. Large estates have been cut into small farmsteads grouped in co-op atives. Tens of thousands of "big pe ants" have fled to the West. If country is reunited they will clamor the return of their properties, while new settlers will fight to stay. East G man mines and factories were expro ated. How can they be turned b again?

If unification takes place, anot formidable problem looms. A hint o may be found in a pamphlet issued the Bonn "Ministry for All-German fairs." It is wrong, this publication s gests, to refer to the Soviet Zone occupation as "Eastern Germa Rather, it should be called "Central G many," for to the east of it are o provinces, now under Polish adminis tion, that once belonged to the Re and will, perhaps, again.

Bishop Hanns Lilje of Hannover, rmany, has been received by three erican presidents: Franklin D. Roose- in 1936, Harry S. Truman in 1948, Dwight D. Eisenhower in 1953. The tinuity of the Christian church ough periods of war and the role yed by the German churchman in re- ing the Nazi ideology were implicitly ognized in the cordial receptions at White House.

Over the years, Hanns Lilje has grown stature from a leader in the Christian dent movement to a key figure in rld Lutheranism and ecumenical ristianity. His attainment of prestige s not robbed him of his spontaneous mor, nor has it increased unduly his tural dignity as a man of robust con- tion. Church and state met on equal ms as Lilje and Eisenhower chatted simple, friendly fashion about some the deeper values of life. Religion her than politics was the keynote of interview.

ther contacts

The bishop was aware, however, that ashington is one of the nerve centers world politics. In a conference with te Department officials, he discussed meaning of recent events in Ger- ny. The overseas press service of the te Department interviewed him to rn his views on church-state relations his homeland. His thoughtful ap- aisal of undercurrents in world events s listened to with careful attention.

Among the contacts that crowded his o-day stay in the capital city was a ncheon conference with Dr. Heinz ekeler, charge d'affaires of the Ger- n Diplomatic Mission. Word had just been received that Dr. James Conant, U.S. high commissioner to the German Federal Republic, had been given the rank of ambassador, which symbolized the strengthening of American relationships with West Germany. Word was expected momentarily of Dr. Krekeler's corresponding promotion to ambassador. Bishop Lilje was the first to congratulate him on his imminent advancement.

Washington laymen and pastors were privileged to have firsthand contact with the president of the Lutheran World Federation. Gathering in historic Luther Place Memorial Church, intersynodical Lutheran Laymen's Fellowship heard the bishop give a stirring account of the resistance of Lutheran young people in the Eastern Zone to Communist domination. The spirit of the heroic-size Luther statue in front of the church was echoed in the tales of courage and conscience in the land of the great reformer.

Bishop Lilje typifies the role the Lutheran World Federation has played in healing the wounds left by war. Made up of churches from countries on both sides of the battle line, occupied countries, and neutral nations, the Federation has formed a bond of fellowship and love more powerful than the forces of disruption. With a combination of able statesmanship and true humility, Hanns Lilje clarifies and strengthens the world witness of the Lutheran Church.

Foreign visitors come and go in blase Washington, without making much of an impact. With Bishop Lilje, it was different. Those who met him, from the president down, were impressed with his quiet assurance and the power of his convictions. He left his mark on Washington. —ROBERT E. VAN DEUSEN

Christians Are Needed in Politics

By ELIZABETH R. FORELL

Individuals have an opportunity to express their fa
by taking part in parties organized for political acti

"Do you mean to tell me that you're mixed up in *politics?*"

My friend's face betrayed a mixture of amusement and unbelief as she asked this question, prompted by the revelation that I am the chairwoman of one of the two major political parties in our county. Why, she was asking herself, would this respectable mother of two children, wife of a Lutheran college professor, and active church member want to get "mixed up" in politics?

I was neither surprised nor abashed by her reaction, for I find it typical. Nor did her next question surprise me: "What on earth do you *do* as county chairwoman?" For I have found that the average person not only considers political activity vaguely unrespectable but is also totally ignorant of the way in which political parties operate.

I will be the first to admit that corruption and politics often go hand in hand. But when this is the case, it is because of indifference on the part of honest and "respectable" citizens, and not because of intrinsic evil in the system.

Our political parties provide thoroughly democratic machinery and processes for maintaining their own structure and for selecting candidates for public office. If this machinery falls into the hands of corrupt people, it is because honest, public-spirited citizens have failed, through indifference and inacti to prevent such a breakdown of the r chinery. In other words, politics is "respectable" as the people who are w ing to take time to participate.

The idea some people have that th is something sinister or mysterious ab my connection with a political pa amuses me. It came about in a v simple manner. Some months after had moved to Minnesota, my husb and I were attracted by a notice in weekly newspaper of the small city wh we live. It stated that the official me ings of "our" party would be held o certain date in each precinct or towns voting place in the county, for the p pose of electing precinct officers and d gates to the county convention. Any who had voted for the presidential can date of this party in the last election who intended to vote for him in the co ing election was eligible to vote at t meeting, formally called the preci caucus. Our curiosity was aroused a we decided to go.

The caucus was held in the basem of the public library, the regular vot place of our precinct. There, with four other people (another college cou and two retired farmers), sitting arou a table under a single bare electric bu we conducted the business of the p cinct. With little formality and ma wisecracks about smoke-filled rooms, elected one of our number precinct ch man and all six of ourselves delegates

Mrs. Forell is the wife of the Rev. Dr. George W. Forell, a member of the faculty at Gustavus Adolphus College in Minnesota.

county convention.

On the day of the county convention, ut 40 delegates from the various pre-cts of the county assembled in a room he county courthouse—mostly farm- for ours is a rural county, two fac- workers, and a sprinkling of college ulty people. With the county chair- n presiding, we elected county of- rs and delegates to the state conven- and discussed plans for the forth- ning campaign.

The discussion covered many matters ch were all new and interesting to me arty finances, possible candidates for state legislature, special meetings and ies to be held. We planned an ice am social for our gubernatorial can- ate, and the printing of a news sheet e sent to all the people on our county

TWO YEARS LATER, at just such a nty convention, I was elected county irwoman. At every level of the party anization—county, district, and state ne constitution provides that there ll be equal offices for men and women, is, both a chairman and chair- man, vice chairman and vice chair- man, a national committeeman and a onal committee-woman.

What on earth does a county chair- nan do?" was my friend's question. some ways, her work is quite similar hat of a ladies' aid president. In our nty, she works with the chairman ning and publicizing meetings, dis- uting campaign literature, recruiting nteer help, encouraging capable peo- to run for public office, and raising ds. She attends district party meet- and participates in meetings of the e central committee; and she gets a endous thrill out of watching these s of the democratic process at work.

AN EVER-PRESENT problem is finding people willing to assume responsibility. Last spring I visited a number of villages and townships about the county in search of people willing to assume responsibility for the precinct caucuses. They had only to nail up the notices and turn on the lights in their respective voting places. In eight of the twenty precincts of our county, no one could be found who was willing to perform these simple duties, although the candidates of our party regularly receive a substantial vote in these precincts.

I was both amused and discouraged by the reception given me in one small town. Approaching a storekeeper who had been recommended as vitally interested in our party, I stated my business.

The man became agitated, asked me to step outside with him, and there (in an alley!) explained: "I was afraid one of the customers would hear you. I don't know who sent you to me, but I can't have anything to do with politics, because I'm in business. I'd lose all my customers."

THE NEXT PERSON was a rural school teacher. She, too, became embarrassed by my request, and refused immediately.

"I always vote that way," she said, "but I'd feel awfully silly being in charge of any political meeting. I just couldn't do it."

Next on my list was a farm implement dealer, who laughed hilariously at the thought of his "doing anything in politics."

And so it went; time and again I met these reactions to my request—indifference, ridicule, fear of criticism. Even people who are fairly alert and well-informed on matters of government shrink from taking part in party politics.

For us the question arises, what is

the Christian's responsibility toward politics and government? Does his responsibility end with voting?

Very often we have heard stated that our Lutheran church body does not take an official stand on most political issues but that it is up to the individual Christian to express his faith through political action.

As individual Christians we are in the world—whether we like this world of sin and social problems or whether we do not. We have two alternatives in regard to this world: we may serve Christ by trying to alleviate suffering and speaking up against wrong-doing, in His name; or we may contribute further to these problems by being indifferent to them, by trying to ignore them, by letting them continue to exist. It is never enough to throw up our hands in horror over sin and its results in the world, or to fold our hands piously; we must put our hands and heads to work. There are many areas of life in which we can do this and politics is one of them.

THE MOST EFFECTIVE way to work in the political realm is to work through a political party. Here are three examples of ways in which you might serve:

Every year your state legislature passes dozens of important laws affecting the public welfare, education, and health. Do you have a responsible, public-spirited, honest legislator representing y district or county? Working throug political party, you can assist in selec and electing the kind of candidate y Christian conscience tells you should in the legislature.

Before each major election polit parties draw up official platforms wh are discussed in state conventions. A delegate to such a convention, you h the right to enter the discussion and press your opinion as it is influenced your Christian conviction.

Party officials at all levels are o called on to recommend people for s or federal jobs involving political tronage, and in some cases to dec whether a civil service examination s be open and competitive. In this a the Christian in a party office could tainly use his influence in the inter of good and efficient government, recommending persons, who have m than party loyalty to qualify them, the positions.

These are just three examples of w in which the Christian can put his f into action in politics. The political re is most certainly one where he can be "leaven that leaveneth the lump." can live out your faith in Christ in y precinct or township party organiza by bringing insights to bear on the c to-day problems of political life.

WE HAVE BECOME so timid that we let the market place decide the issue. We are frightened to death to be the pioneers our fathers were, taking this Gospel of ours into new relationships. We are frightened lest we make Jesus too relevant somewhere, and we hold back until others move and then timidly follow afar off. The Word of God becomes a mere echo instead of a trumpet call. This is the thing we must fear.

—GERALD KENNEDY in *Here Is My Method* (Revell)

arish Near the North Pole

EDWIN G. ROBB

For two seasons Chaplain Knute Lee served in Greenland ministering to workers at air base above Arctic Circle

AST SUMMER as a construction ker at the giant new air base at Thule, enland, I met Chaplain Knute Lee, a ve of Spring Grove, Minnesota, but / living in Wantagh, New York. He serving as one of four chaplains at ject "Blue Jay," which was being ved out of rock and permafrost only e hundred miles from the North Pole. Chaplain Lee's role in World War II excellent preparation for becoming Arctic chaplain. His many close shes with death made his messages he several thousand rough and tough struction laborers in Greenland ring n conviction. Toward the end of the Navy fighter pilot Lee crashed into ocean, was fished out by a submarine w, and stayed in the sub beneath the face only one hundred miles away en the atom bomb hit Hiroshima. Dur- these rugged experiences the young n told God he would enter the min- y if he survived the war.

ONE REASON Lee was so effective with hardened Greenland crew (he good- uredly called them "hoodlums" be- se of their language and their fond- s for the tavern) was that he didn't k like a minister. Last summer in his -tan khakis and leather jacket, the ding but youngish man of God looked re like a Navy pilot, and therefore med especially accessible. Non-church- rs who happened to sit next to him ing meals in the mess halls failed to ognize him and often later regretted their careless speech and profanity.

Not only did Chaplain Lee have the appearance and personality for persuading the men to be on the Lord's side, he also knew how to talk to them. His sermons at Thule, sprinkled with informal contractions, were forceful and emphatic.

In the sermon "Human Integrity" he said, ". . . I'm going to give it to you straight from the shoulder . . . Men strong in the Lord don't go out and get drunk. Men strong in the Lord don't make a favorite indoor sport of telling rotten stories. Strong Christian men don't take the name of the Lord in vain. Strong Christian men don't break God's laws and steal from the company by goldbricking on the job. Strong men of God don't tear down others by malicious gossip and bearing false witness about them."

TAKING HIS JOB very seriously, Chaplain Lee worked hard on his sermons. He urged the workers at Thule to suggest in advance subjects they would like to have discussed. Last summer the titles of these request sermons were painted on a huge sign posted above the doors of the spacious canvas chapel. In conducting services for so many men, Lee preached every sermon four times. The fourth delivery was recorded by tape and later typed by a young Air Force man who himself aspired to enter the Lutheran ministry. Then the sermons were mimeographed and distributed freely among the men all over the base.

In another way also Knute Lee was a Godsend for conducting worship services so deep within the Arctic Circle. His major had been music at Luther College in Decorah, Iowa, where he graduated in 1937. When teaching school in Iowa and Minnesota, he took charge of the music departments, directing the bands. There is almost no band instrument he cannot play expertly, and though he denies being able to play the piano or organ, I heard him confidently accompanying the base choir on the small field organ during a rehearsal one night. For several months before the organ arrived, Lee had to depend on the piano-accordion and his trumpet for the music. "This sounded a bit unliturgical," he admitted, "but we got by pretty well!"

Lee's first acquaintance with music came when he was a boy, playing trumpet for both Sunday school and church in his Minnesota home town.

"I played from back in the balcony where no one could see me," Chaplain Lee related laughingly. "Carrying the melody of the hymns with the trumpet seemed to inspire the people to give out."

Up in Greenland, therefore, it was second nature for Lee to supply part of the accompaniment for the hymn singing. Usually while a volunteer played the field organ, the chaplain played his trumpet with one hand and directed the men with the other.

Thanks to Lee the choirs sang very well, despite the fact that they had to compete with the grinding and roaring noises of heavy equipment which filtered through the canvas of the summertime chapel. He coaxed out of them the best efforts of which they were capable. He led them in such long-time favorites as "The Old Rugged Cross," and "In the Garden" as well as the classical "A Mighty Fortress Is Our God."

The night I attended choir rehear the men were practicing the hymn "I is Dying in the West." The select seemed especially appropriate bec then after a summer of 24 hours of s light, the long winter night was setting He insisted that the men put expres into their singing to mark a degree difference of feeling in the three "holi With vigorous gestures he pulled music out of the men, who respon by singing vigorously themselves. all during the rehearsal he made s lively and often humorous comments the singing that the workers enjo themselves immensely.

Chaplain Lee's job involved n than sermons and music. Beside his ular visits to the hospital or the barra of the men having various personal t bles, writing countless letters to fam and home pastors, arranging confir tion classes, and even supervising col correspondence course examinations, wrote a column for the Winona *Rep lican-Herald* for 30 weeks, describing on the Greenland base.

On Tuesday nights he conducte class in theology. The idea sprang spontaneously with no publicity or fare. At first only five or six men tended. Soon the class had 15 to 20 " rollees," sitting in folding chairs arran in a circle in Chaplain Lee's office.

"We have several fellows who pla study for the ministry," Lee explai "and we go straight to the Scriptures doctrine. Of course the boys always around afterwards for a good old session and a cup of coffee!"

Besides this class, Chaplain Lee c ducted Bible study on Wednesday nig followed by choir rehearsal on Thurs nights. On the rare occasions he m

ARCTIC CHAPLAIN LEE
Quonset hut was a chapel

ve had to himself in his office, Lee was rrounded by a coterie of admirers. The ht I went for the interview for this icle, we were constantly interrupted the coming and going of men who, e said, considered his office a Christian ial center. Many men just dropped in say hello to Lee, while others came h the idea of whiling away an inter- ng hour or two.

"I really enjoy their company and uldn't have it different," Lee confided, t my sermons always take many hours preparation, and sometimes I have to somewhere and hide in order to dy!"

THE NORTH POLE minister admitted t he had other problems in addition the one of finding time and oppor- ity to study. The language of the work- ers on the base worried him, though as a Navy pilot the sound of swearing was familiar enough. He said, "If you get used to it, you find yourself tacitly accepting it. You can't encourage swearing this way, but neither can you go around wearing an owly expression."

The most direct measure he took to combat foul speech was to attack it in his sermons. Another way to fight profanity for the benefit of those men who did not attend church services was to place clever posters illustrating the ill effects of the habit in strategic places about the base. These posters were designed by a New York advertising man, Edward L. Wertheim, who has waged a personal campaign against dirty speech.

CHAPLAIN LEE had to compete for the men's time and interest with "Guffey's Tavern" which served almost unlimited quantities of stale beer. His growing church attendance—on some Sundays the combined services had as many as 400 men—attested to the fact that he was gradually winning the battle.

In the rapid growth of the Thule Air Base, Lee found that the temporary structures available for use as the chapel were not conducive to reverent worship services. At first the northernmost Christian church was stationed in an Atwell hut, a narrow tent perched atop a hill. Called "The Chapel on the Hill," its size and bare furnishings belied its poetic name. For a time the chapel was assigned space in what was later a walk-in cooler of the recreation hall. Lee sometimes served communion with the irreverent sounds of a billiard game going on just outside the door. Although it was still a canvas tent so that annoying sounds penetrated to the inside, last summer's large chapel at least gave the chaplain half a chance to conduct an inspiring service.

After two seasons in the Arctic, Chaplain Lee this year has returned to the United States. At Thule a big vacant place has been left by Lee's departure. The young man who talked with the Lord first as a pilot and later as a chaplain, by means of stirring sermons and music, by his own wholesomeness and enthusiasm and vigor, infused life on the bleak outpost with a sense of the closeness of God.

I can still see him unostentatiou bowing his head for silent grace bef commencing his meal in the mess h And just before I left Thule for the d gerous trip back to the United States c the Arctic wastes, he warmly clasped hand and said, "May God bless yc From him the familiar words held a d significance, and I was happy to t them with me as I started on the l flight home.

THERE'S JOY IN THE LITTLE THINGS

By K. ISABELLA HESS

Every day some small incident brought instruction or joy

Monday noontime, traveling homeward from work, I turned the corner before the noon siren had faded into silence in time to see a small dog standing firmly on his four feet, head lifted toward the siren, howling furiously.

Tuesday I chanced to look out the office window just as a beautiful cardinal perched himself atop a parking meter across the street unmindful for the moment of the passing traffic and dangers lurking on city streets. Wednesday a mother and her small daughter went tripping down our town's main street, carefully avoiding the sidewalk seams.

Thursday evening four little girls came dancing home at dusk from an evening daily vacation Bible school merrily singing "Praise Him, Praise Him!"

Friday before I left for work, there was a tap at the kitchen door and our neighbor handed me a box of freshly picked cherries.

Saturday afternoon we went to an auction in a neighboring town. Midway through the sale, the auctioneer pau to ask a small boy to bring him so soft drink. "Get yourself a bottle," told the youngster but the lad retur with only one bottle.

"Didn't you want any, Sonny? W here, take the money anyway." A being a mother my heart smiled at lad's quick, "Thank you."

Sunday evening my daughter pa ipated in a church program and I amused by her seriousness when she at the close, "Mommy, I sang as har I could but I don't think I had the tu

My prayer at the end of the week s "Let me be thankful—but for the L things; for having a dumb animal sl me again the foolishness of howlin things I cannot change; for the care heavenly Father; for the joy and faitl the children; the generosity of frie the impulsive gratitude of a boy; and earnestness of a child who will try all her heart despite imperfections."

he Remnant Did Not Die

J. IGOR BELLA

Lutherans in Yugoslavia were dispersed after the war but faithful pastors and laymen have restored the church

BEFORE 1945, the total number of Lu-erans in Yugoslavia was approximately 0,000. Today, according to the latest ılistic estimates there are 94.000. The ference is due to the transfer of the ermans from the East to the West. In ner words, the Lutheran Church of igoslavia lost 86,000 members.

From the old German Evangelical Lu-eran Church there remained three frag-ents. The largest fragment is a non-erman speaking group, the so-colled *ekomurje Seniorat* the language of nich is Slovenian. The two German igments are the Lutheran Church of rbia and the Lutheran Church of roatia and Bosnia.

After the second world war we had ipty German Lutheran villages; their opulation either went west, or was dis-ersed in the adjacent country, or sent work in different sections of the land. nose who remained were afraid to meet gether. The villages were settled with non-Lutheran population. Church ildings were taken over by the govern-ent, to be used for other purposes arehouses, workshops). In certain ses the churches were used as places worship by non-Lutheran groups. ften they were simply closed. There ere not enough Lutherans.

Pastors also left the country. The eater part of their parishioners moved away and the pastors went with them.

The few pastors who remained, along with a group of consecrated laymen, began to organize the remnant. One pastor told me "I had to go from house to house, find the members and organize the congregation anew." These men sought out the remaining Lutherans, gathered them, held services, reorganized congregations. Where there were enough people they petitioned the government for the return of church buildings. These petitions were in most cases granted. In villages and towns one could find Lutherans who gathered for worship again—because of consecrated work of these leaders.

THE REMNANT DID NOT DIE. It lives again as a church.

The Lutheran Church of Serbia and Vojvodina and the Lutheran Church of Croatia and Bosnia are organized on territorial basis. Yugoslavia consists of six semi-independent republics and these two Lutheran churches keep within the territories of the republics of Serbia and Croatia. In many of these reorganized congregations besides German the Serb-Croat language is used. If there will be no German minority schools German may disappear altogether. In the Lutheran Church of Serbia there is a large number of Hungarian members.

It was my privilege in March 1953 again to visit some of the congregations of these churches.

Let me quote from my diary:

MARCH 14—VRBAS: Vrbas was once

. Bella, a member of the Slovak-Zion nod, is the Lutheran World Federation's presentative in eastern Europe.

a large congregation. In 1945 the church was taken away and closed. The remnant was reorganized. Great was their joy when in 1950 the church building was returned. These poor people made great sacrifices in labor and money for the renovation of their church. At the service on this Saturday afternoon one could feel that here worships a small but faithful group which finds its great strength and joy in Jesus Christ. We have a meeting with the church council and send a request for aid to the U.S.A. committee so that the renovation of the church may be completed.

MARCH 21—PODRAVSKA SLATINA: Senior Popp of the Croatian Church and I traveled all night from Sarajevo changing trains at least three times and slow trains at that. Podravska Slatina is a little village in the north of Croatia not far from the Hungarian border. To this church belong about 700 people in 20 villages. It is Saturday, 7 A.M., but some people are already coming to the services on the train. Many of these men and women had to rise at 3 A.M., walk six miles to the train, spend money on train fare, then travel for hours so that they can be present at the service. The services are held in Croatian, Hungarian and Slovak as this is a mixed group of 75 people. Holy Communion is administered. It is a truly devoted congregation. After the service people sit around the church and have their meagre lunch. A few women come to the pastor and ask for some contribution toward their fare home. They have no money left for train fare.

OSIJEK: The same day in the afternoon we go to Osijek. It is not far from Podravska Slatina, but the local train takes three hours as we have to avoid the sections on the Hungarian border for which special permission is needed to travel. Osijek is one of the importa cities of the old Austro-Hungarian Em pire. There is a beautiful church. In t city alone there are about 600 Luthera left, both German and Hungarian. T congregation consists mostly of officia and workers. In Osijek I was interview by the Yugoslav Press. I told the r porter about the work the Luther World Federation and Lutheran Wor Relief are doing in Yugoslavia by sen ing supplies to all people without taki into consideration race and creed.

MARCH 22—VINKOVCI: There a about 500 people in this vicinity. Vi kovci is a real German congregation co sisting of German farmers who stay behind. About 250 people are prese at the services. The Vinkovci congreg tion is served by the pastors in Zagr who travel periodically to his place. the service the choir of Vukovar sing They have a lay-preacher in Vukov who really puts his heart into his wor In Vinkovci the people gather arou Senior Popp and tell him about the troubles which are indeed many.

When one is asking the questio "Why is not there a full-time pastor Vinkovci?" the answer simply is: "The are no pastors." The shortage of pastc is one of the fundamental problems the Lutheran Church in Croatia. The is really only one full-time pastor, wh is in Podravska Slatina. The 22 oth congregations in the Church of Croat have two ordained pastors. There a five lay-preachers.

SLAVONSKI BROD: The same day in t afternoon there is service in Slavons Brod, a city congregation of about 2 members. One hundred fifty come the services, really a high attendanc Slavonski Brod has no full-time pastc The group is led by the president of t church council. It is remarkable hc

ny consecrated lay people one meets o really spend full time in their service the church.

LET ME JUMP a few days and mention different type of congregation on the Adriatic Coast, also belonging to the theran Church of Croatia.

MARCH 25—OPATIJA: Opatija is a aside resort. The people belonging to urch are of all nationalities. The urch is a beautiful building on the hill erlooking the Adriatic. It was dedited in 1904 with the help of Gustav dolf Verein. Among the donors inibed in the church book are also Franz seph I, the emperor of Austria, King car of Sweden and Norway, the queen of Rumania and the Kaiserin Auguste Viktoria of Germany.

In the old days hundreds of tourists came to Opatija from Lutheran countries and worshiped in the church. There are only 80 Lutherans here today. (Tourists are again beginning to come.) The little group is under the leadership of a lay-preacher, an ex-colonel of the Austro-Hungarian Army.

RIJEKA: In Rijeka, the great seaport of Yugoslavia, there are 120 Lutherans of all nationalities. We had a service there and six languages were used. The hymns were sung in Italian. Senior Popp preached in German and Croat. I spoke in Hungarian and Slovak and a few words in English.

apanese See Mission Opportunity

MAUDE POWLAS

Emigration to Brazilian coffee plantations provides chance for Japanese Lutherans to open mission field

JUNE 20TH was a red letter day in the story of the Lutheran Colony of Mercy Kumamoto, Japan. For on that day sent a daughter and a son out upon hat we hope may be the beginning of a reign mission project. "Foreign mison" may not be the correct term since is a case of Japanese Christianizing panese, but 40 days by boat makes it em far enough to call a foreign mission. The Japanese government is making a sperate effort to solve Japan's overpulation problem by the emigration young married couples to Brazil. It is not easy to find men who have the courage to gather up their wives and small children, cut themselves off for life from relatives and friends with nothing of the things of life they have loved and cherished except an 80-kilogram bag of personal effects, and face an unknown world where they are assured nothing except a desperate struggle to make a new start in life.

In February of this year, Jiro Yoshida came back to Japan after 25 years on a coffee and rubber farm in Una, Brazil. The fact that he had gone out with nothing and now was able to come home by plane seemed enough evidence of his successful emigration to his three nieces

ss Powlas is a ULCA missionary who s served for many years in Japan.

and their families. After seven years of slave labor and scanty living since repatriation from Korea, they had made little progress in wedging themselves down into Japan's crowded economy.

COMPARED WITH the struggles of postwar Japan, it was an enticing story which their long-absent uncle had to tell, especially when it was backed up with nice clothes and plenty of money jingling in his pockets. The climate was ideal, he said, never going above 68 degrees, yet never cold enough to freeze. The Japanese government paid transportation. The Brazilian government supported them for one year and lent them money for three years until the coffee trees began to bear. Each family was allotted 60 acres of land which they could later buy at a nominal price. The government built schools, furnished a hospital and made roads. The uncle would arrange for them to settle near him, 200 miles north of Rio de Janeiro and 100 miles from the sea. There was to be a colony of 3,000 Japanese settled in this district.

The nieces didn't need much persuasion. They had come of nomadic stock. Their father as a young man had felt the pressure of overcrowding, just as his younger brother had, and had gone to the wider spaces and better opportunities of Korea. All three of these nieces had been born in Korea, and had married Korean-born Japanese. Soon a family group of 19, including the 74-year-old father and the 70-year-old mother, had their eyes set toward new horizons.

But there was one drawback. The Brazilian government didn't like to have young, unmarried men come over, even with their parents. The Yoshida family had a 26-year-old son, an agricultural college graduate who was needed as an advisor in the Brazil Colony. So there

BRIDE AND GROOM
Non-Christians were impressed

was only one thing to do: find a girl w
was willing to leave everything and
with him. And while they were at
they might just as well adopt a 15- or 1
year-old boy and take him along, as t
future husband of a daughter in t
Inoue family.

THE OLD GRANDMOTHER had the so
tion to one problem. The grandchildre
kindergarten teacher, a Colony of Mer
orphan, would make an ideal wife f
her gentle, rather timid grandson. T
girl had all the qualifications needed: s
was educated, kind, a good cook a

d worker, trained to care for chil-
n, with no family to object to her
ng so far from home, plus the added
raction that she was a Christian.
range as it may seem, a Christian wife
often considered a prize by non-
ristians, nowadays.)

'And the Colony of Mercy is a good
ce for me to get a future husband to
e along for my daughter," said Mr.
bue. "He will be an honest, good boy
ne has been reared as a Christian."

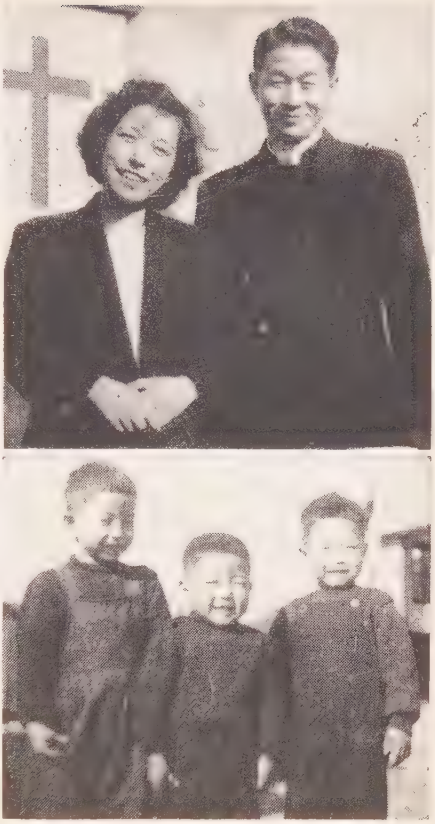
But in spite of all the extravagant
omises from the whole group as to
w good they would be to the children
even to an offer that they themselves
uld be baptized before leaving Japan
I had trepidations about sending these
o young Christians with non-Chris-
ns to a place where there was no
stor and no church.

However Mr. Shiotani, the new super-
endent of the Colony of Mercy, took a
ore farsighted view of the problem.
r three years during the war he had
ed among the coffee farms of Sumatra.
e foresaw a great opportunity to start
Colony of Mercy in Brazil—thus help-
g the government with its emigration
oblem and also starting evangelization
ong the Japanese in Brazil.

After two weeks of serious discus-
n, all obstructions were cleared and
e young couple were married with a
urch wedding which made the non-
ristian relatives remark "We'd like to
married again, like this."

And now they are on their way, these
tle missionaries of ours. Looking after
em, they seem to me to be tiny, weak,
oden vessels to carry the Gospel so
r away. But I know from experience
at God can use anyone in the spread-
g of his kingdom.

Already the going of these two young



Candidates for Brazil
Pastor Fujita and family

people has come as a challenge to Pastor Fujita, who has become a leader in rural evangelism in Japan. When he heard the story he said, "The church has been saying we must start some foreign mission work. I am their first volunteer for Brazil. If the young people find that this place is livable, next year I will take my wife and three boys and follow them. I'll prepare the way for other orphans coming out from the Colony of Mercy. While we grow coffee, we'll Christianize those 3,000 Japanese, and plant a Japanese Lutheran Church in Brazil."

Thus the Colony of Mercy has stepped out upon faith today.

HERO'S EXIT

By HAROLD HELFER

The little boy who wanted to emulate the great man got his biggest thrill when his hero left the stage

JIMMY MARTIN had written: "I guess I shouldn't be writing you, knowing how busy you are being greeted and cheered and everything, but you have always been the one I looked up to most, even before you came home so suddenly, and I was wondering if you could send me a ticket to that meeting in my town you are going to make a speech to Tuesday night. The papers say that it is your farewell address and that you do not intend to ever appear in public again and I would like to be there to see you more than anything in the world. I could never be such a great and wonderful hero like you because, you see, I have a bum leg, but I would like to be just as much like you as I could."

Jimmy's hands shook a little not only when he'd finished writing the letter but even when he'd placed it in the mailbox. After all—this man—this great hero—was very busy. Parades, talks, airplane trips. Of course, there were some who said he was cold and aloof, but Jimmy knew that if he didn't get an answer there'd be a good reason for it—maybe there just wasn't any seat to be had or something like that.

BUT TWO DAYS LATER, there it was—an envelope with a bright yellow ticket—and in the front row too! And not only that but a little note from this man everyone was cheering: "Dear Jimmy: I was very happy to see to it that this ticket was forwarded to you."

The whole thing had left Jimmy so excited that he could hardly eat anything or think about anything else. He sle with the yellow ticket under his pillo as if it were the greatest treasure in t world. And when the great day can Jimmy showed up at the auditorium whole hour before the speech was sch uled to begin.

Only, as it turned out, he hadn't co early enough. There were so many pe ple trying to get in, including people w didn't have tickets but were trying crash through anyway, that there was lot of pushing and confusion. Poli were having a hard time keeping thi orderly. Jimmy's heart sank. If he only known, he'd have come three hou ahead of time!

BUT HE KEPT getting pushed clos and closer to the entrance and, aft awhile, he was inside the building. I seemed to be the only one who had yellow ticket. Everybody else's w green, and the ushers would send the upstairs to the balcony. They seem surprised when he showed them the y low ticket.

"What're you, a senator or a jud or a governor or something?" an ush grinned.

In another second Jimmy was walki through a doorway, and for a mome his heart almost stopped. There was t great man, this hero of heroes, standi at the center of the stage and speaki out in a clear and forceful voice. H looked exactly as Jimmy knew he wou a toweringly magnificent figure, incre ibly handsome, majestic of bearing, li

nebody who belonged in the old knight es of super heroes instead of in today's rld.

JIMMY STARTED down the aisle toward e front-row seat, as unobtrusively as could, so that he would not distract m the great personage on the stage. t Jimmy could not help but feel eyes m the audience turning his way. He ew it wasn't only because he was so ung, but it was the way he hobbled. d as he became conscious of this, he nd his eyes turning moist. For it me to him all over again, that, no mat- how much he might yearn, no matter w hard he might strive, he never could the great, classical figure of a hero e the man who stood so magnificently fore them now. He wasn't cut out to a hero—he would always be someone ople looked upon with pity.

And then, as Jimmy hobbled forward, became aware that someone else was nscious of his presence . . . the Great ro himself! This discovery was such shock that Jimmy could hardly catch s breath. It wasn't that the Great ro's voice or manner had changed. e still looked out at the audience with s steel-like eyes and his jaw was as set ever. But Jimmy sensed that the Great ro was taking him in, just as you are ways aware, even when there are no ysical signs to indicate it, that you are der someone's observation.

Even after Jimmy finally had taken s seat he tried hard to keep his tears ck. But somehow he just couldn't quite cceed. If only he could be satisfied to an ordinary person, a streetcar con- ctor, or a plumber, or a grocery store an. That's what most people were any- y. But something seemed to burn in- le him that made him want to be some- ing else, something that wasn't ordinary and everyday, but like the man standing up there before him now. And it was this intense desire, plus the painful knowledge that, because of his leg, he had no chance to ever reach the stature of these heroes, that made him feel so badly.

It was silly, of course, to become tearful about it. What good did that do? And what must the Great Hero, the man of so many stirring achievements, think of someone who was such a weakling that he cried about something?

THE FACE of the Great Hero remained stern and forbidding. Jimmy could sense his keen disapproval. And he tried harder than ever to keep the tears out of his eyes. He couldn't blame the Great Hero for regarding with contempt any such unmanly emotion.

Some newspapers and radio commentators didn't seem to like this figure on the stage. They seemed to think he was putting on, that he swaggered too much and held himself above everybody else. And his eyes, as he stood up there in the spotlight, were unflinching and there was something aloof and haughty about him.

Still, he was a great man who had done mighty things. He had single-handedly, by his brilliance and force of personality, changed the flow of history. To Jimmy—even though he could never be like him—he was the most wonderful person in the world. Just to be in the presence of the great figure was the biggest thing that ever happened to him.

AND THEN the moment of moments came—the Great Hero was nearing the end of his talk, was about to leave the platform and public life forever. It was a most dramatic leave-taking. "There comes a time when we must all make our exits, and, despite the charges, misunder-

standings and incriminations that have raged about us, retire from the arena and let history make its decision," the rich, sturdy voice said. "Good-by—good-by, all."

Everyone in the audience was on his feet and a thunderous ovation ensued. And, with the TV and newsreel cameras trained on that portion of the stage, the Great Hero began his historical departure toward the wings.

As he did so, Jimmy gulped and his face flushed. The chemical change that was surging through him had been wrought by sheer astonishment and an onrushing feeling of magnificent elation.

For the Great Hero didn't make the strident, dashing exit that Jimmy had anticipated. He—he limped! He favored his right leg! The Great Hero had had to overcome a handicap also!

The world could still be Jimmy's! He could still be its great crusader, its knight in shining armour, and emblazon history with epic deeds.

In the wings of the auditorium, a waiting aide, alarm written on his face, hurried up to the Great Hero: "Your leg—what happened to it?"

The Great Hero winked, smiled and said, "Nothing—it was just a little act . . . for the benefit of a little boy."

Patches Are Useful

By RUTH HAYWARD

The leftover part of Minnie Tupper's life provided just the right material to complete somebody else's pattern

When some people get a bad break, they seem to think their life is finished. They haven't enough fight to start all over again, and resign their life like a worn-out garment to the rag bag.

But there's plenty of good material left even in an old garment. If nothing else, it can be a patch on somebody else's pattern of life. Minnie Tupper was a good example of that.

Tupper's bakery was almost a landmark in our town. I'll never forget the magic smells that used to float out the doors of the shop. I would go blocks out of my way just to stop in at Tupper's and smell the good yeasty smell of bread and the toasted sugary odor of cookies, cakes and pies.

Jim and Minnie Tupper were naturals for a sweet shop like that. They were sweet, too. Everybody in town loved those two.

And when Jim passed on to another life, the whole town flocked to Minnie to give her the love and consolation she needed. But Minnie closed her heart. She drew into a shell, shut the bakery, and listened to no one.

After many months of persuasion by friends in her Sunday school class, Minnie finally consented to come out of her self-imposed hiding and go over to the church one night to help sort some garments for overseas relief.

But Minnie protested all the way. "I just haven't got my heart in it," she wailed. "My life is all over, and all I can think about are my own troubles.

I'm a poor one to be trying to help others. I can't even solve my own problems!" And she wiped away a tear with a baby's white batiste dress she had in her hands.

THE REST OF US just kept sorting garments, trying to ignore Minnie this time. It was not that we were hard-hearted, but we all thought it was about time Minnie accepted things and began to live again.

Jeanette Courtney said, in an off-hand manner as she smoothed out a child's playsuit, "You remember Dick Lumb, Minnie? Well, he's back from Korea now and wants to open a bakery, and I knew you had your old—" she hesitated, then, taking a deep breath, she plunged on, "I mean—there's your husband's place, and I thought—"

"Jeanette! You're heartless!" Minnie cried. "Do you think I could—so soon after Jim's death! I never could!" And she put her head down in her arms and cried loudly and long.

Jeanette looked undisturbed, though, as she continued to sort garments. "Here are two pairs of overalls," she held up twin blue corduroy trousers, "must have come from the Dunne twins. Look, one's perfect, but the other one—" and she put a hand through the hole in one knee.

"PUT THEM in the box together," someone said, "one will make good patches on the other."

Jeanette laid them neatly in the box. "That's an idea, isn't it? Wornout things have a lot of usefulness if we only think about it. Even people."

She looked pointedly at Minnie. "When one's own life is over, or *seems* to us to be over, he can always be a patch on some other life."

Minnie slowly raised her head and went to work again. That night ended with no more incidents.

Of course we talked about it for a while, wondering whether Minnie would take the idea to heart. Some felt that Jeanette had been rather blunt and outspoken, but the same idea had been in almost everyone's mind. "Somebody had to tell her," one of the class members remarked. "Perhaps it would have been better done privately, but there are times when it's best to speak out."

A month later, when the class met again to sort a new batch of donated garments, Minnie came without urging. She was a very different person. Her eyes shone, her back was straight, she was cheerful.

"Remember what you said, Jeanette?" she asked. "Well, I went home that night and put it straight to myself. And then I called Dick Lumb. That's a real smart boy! He's starting a bakery shop and I'm going to help him. You know, I've been thinking. I may be all worn out, and not much good for anything but patches on somebody else's life, but I'm not yet ready for the rag bag!"

A FEW WEEKS LATER I approached the place where the old Tupper Bakery had been and the same wonderful smells came from the door. Unable to resist, I went in to buy some cinnamon rolls. A vigorous voice asked, "What can I do for you, Ruth?"

I nearly dropped my purse—for there was Minnie Tupper, looking just like she had fully 10 years ago.

"You look wonderful, Minnie," I gasped.

She grinned and said "And I feel wonderful. Remember how the Bible says that if a man loses his life he will find it? Well, I was just going to be a patch for Dick, to help him get started, but I found a whole new life again."

FIVE MAKE A FAMILY

FIRST THINGS FIRST

IF THERE IS ANYTHING more exciting than starting on a vacation, it is coming home from one. As the car pushed the miles firmly behind us, you could feel the pressure building. The children had been sitting on the edge of their seats since the first familiar landmarks began to appear.

Pete let out a yell. "I see our church steeple!"

"I do, too!" shrieked Susie. "I saw it first."

"Here's the drug store! And the market and—"

"And the fatty policeman!"

"Susie!" Karen was horrified. "Don't ever let him hear you call him that!"

"He said we could. When he came to school to tell us about crossing the street. And there's the movie!"

"Turn here, Daddy." Pete pounded on the back of the driver's seat. "This is our street, our street, our—"

"Street, our street." Susie picked up the chant.

"And our house!" Karen joined in. And all three picked up the theme, "Our house, our house," as we pulled into the drive.

FOR A MOMENT Dan and I just sat and looked at each other, too tired to start the job of unloading the car. To me the task seemed monumental. But not to the small fry. They were out the doors in a flash, racing for the back steps.

"Here's the key," called Dan, tossing the ring to Pete who caught it proudly and kept going.

I stretched one leg experimentally. "
still works," I marveled.

"Glad or sorry?" Dan yawned an
stepped out of the car. "Here we wer
afraid that last hundred miles would b
too much for the children to stand i
one day, and they seem more chippe
than we do. We must be getting old."

"Could be. I feel about 110 th
minute. Well, let's go." I disentangle
the bag that held the last fragments c
our picnic lunch from the "emergenc
kit" at my feet.

DAN HAD the trunk open and was ur
loading suitcases and boxes as the ligh
flashed on in the kitchen. The soli
ground felt good under my feet and
felt my spirits lift. The yard did loo
nice. The boy next door had done
good job of keeping the lawn trimmec
As far as I could tell in the gatherin
dusk, Dan's garden was in good shap
too.

And at that moment Chuck himse
appeared around the corner of our house
In the disconcerting way 15-year-old
have, he seemed to have grown a foot i
the two weeks we had been gone.

"Need any help?" he asked. "We sa
your lights turn in the drive, so we kne
you were back. Have a nice time?"

"Sure did," Dan assured him. "An
it's nice to come home and find the yar
under control instead of turning into
young jungle."

"Mom saw to it I earned my pay, a
right. She could find more things for m
to do in your yard than she can in our

and that's going some!" His laugh was a mixture of ruefulness and pride. "Want me to grab some of these bags?"

"You might take these two."

"Those little things? I can take them under each arm and a big one in each hand. Lookit!" He set off toward the house.

"The muscle age," Dan laughed. "Wait till Pete gets there!"

CHUCK FULFILLED his boast, carrying the bags not only into the house but all the way up the stairs. There he deposited them in the bedrooms and returned looking for new worlds to conquer. We assured him there was nothing more he could do for us—none of the little jobs we could think of seemed worthy of his muscle. He went off, beaming at his own success while Pete gazed after him in open-mouthed admiration.

The house did look lovely. I'd taken pains to have things in apple-pie order when we left and it certainly made our homecoming pleasanter. Really, I'd forgotten how cozy everything was. Not large, just cozy. And it was home. Alone for a moment in our living-room, I breathed a brief prayer of thanks—thanks for a happy holiday, a safe journey and our own little home to come back to. "Make it, I pray Thee, an abiding place for Thy love. Amen."

IN THE HALF-DARK, I stood with my head bowed, having the feeling of home all around me. Suddenly, I heard an exclamation of dismay from Dan in the kitchen, followed by a horrified shriek from Karen, "Oh, Daddy! What is it?"

I found the family grouped in horror around the refrigerator. Inside, its walls were coated with a green-black mold.

"Oh, no!" I cried. "It couldn't!"

"Apparently it could," said Dan. "Remember it happened once before?"

"That time there had been an awful storm that cut off the current and the refrigerator wasn't the self-starting kind. But this one is."

"Must have been a whale of a storm to cut it off long enough to make a mess like this. We'll have to ask the neighbors —Susie, stop crying! It isn't that bad."

"Our refrige! Our poor, poor refrige!"

"There's nothing wrong we can't fix," I assured her. "Let's wash our faces and you children get to bed. Then I'll wash the inside of the refrigerator with vinegar and tomorrow everything will be O.K."

But Susie was still sobbing into my skirt. "Stop it! Stop it!" yelled Pete. "You hurt my ears!"

"Stop it yourself!" snapped Karen. "If she hurts your ears, you hurt mine!"

"All our ears are tender after such a long ride," Dan put in quietly, picking Susie up and cradling her like the baby she won't admit to being any more. "Up the stairs we go and into pajamas."

"I'm not sleepy," protested Pete.

"I'm not, either," echoed Susie.

"Well, I am," declared Karen. "And I am going up to bed."

"Did you hear that, Mother?" beamed Dan. "We have one child who is old enough to know when she's sleepy. Come on, all of you. Let's see if anyone can be undressed before Karen."

With the children out of the way, I surveyed the unsavory mess I'd have to clean up. Gadgets! They are so nice when they work! Resolutely, I shut the big white door and headed up after my family. If I could be sure of anything in this world, it was that the mildew would wait right there till I got ready to do something about it. Meanwhile, there were baths and prayers and giving the children the same feeling of homecoming I had had earlier.

Personal Problem Clinic

The Commandments

QUESTION: We have been using the Revised Standard Version of the Bible in our home and we like it very much. Should we teach our children the commandments from this version? Or will they have to learn them all over again from the King James Version in catechetical class?

What is the correct numbering of the commandments? Some books give the second and third verses of Exodus 20 as the first commandment, with the second extending from the fourth to the sixth verse, while others combine the second to the sixth verses into the first commandment.

At what age is it best to teach the commandments to children in the home?

REPLY: 1) Your use of the new version of the Bible in your home is commendable. There is no reason why you should not teach your children the commandments from that version. The most recently published Lutheran catechism (Irvin) uses the new translation, and, while I am no prophet, it seems likely that any future catechisms will use it. Of course, various catechisms are in use at present, and will continue to be used.

2) Following Luther's arrangement of the commandments, the Lutheran church regards Exodus 20:2-6 as the first commandment, and Exodus 20:17, minus the first sentence, as the tenth, while the Reformed churches treat Exodus 20:2 as the first and Exodus 20:17, in its entirety, as the tenth. It can hardly be said that one is right and the other wrong. The Scriptures were not written in verses. The versification was introduced very late as a matter of convenience.

3) There is no one age which is the best for teaching the commandments to all children. Some youngsters are ready for them much earlier than others. should put the question on an individua practical basis. A simple beginning ma be made with some children as early a the ninth year, but in no case should pres sure be used.

Questions to be answered in this column may be addressed to Dr. Rudisill at 1228 Spruce Street, Philadelphia 7, Pa.

A Lutheran?

QUESTION: I have a very good girl frienc who is a Catholic. As you are aware, th Catholics are instructed more thoroughly i regard to the rules of the church than w Lutherans. In discussing with her such problems as mixed marriages I sometime find myself at a loss to explain our rules I know we are taught to marry someone o our own faith. But here is a question: If Lutheran marries a Catholic—is married b a priest but does not become a Catholic— is that person still considered a membe of the Lutheran church? Does he still en joy the privileges which go along with mem bership in our church, or is he denied th privilege of being a Lutheran?

REPLY: We have practically no rules i regard to mixed marriages, but we d advise against such alliances since the have been a source of much trouble t individuals and families—as well as t the church. We are also giving more an more courses on preparation for marriage thus helping people to know the scor and to make intelligent decisions. Bu our church does not pretend to make de cisions for individuals nor does it plac penalties on their choices.

A Lutheran who marries a Catholi remains a member of the Lutheran churc and is in good standing provided norma obligations are assumed, such as bein loyal to the church, trying to live a Chris tian life, receiving communion, and con tributing as able. Our church is a democ racy, resting on evangelical principle whereas the Roman Catholic Church authoritarian.

—EARL S. RUDISILL

Ethics and Economics

The Organizational Revolution. By Kenneth E. Boulding. Harper. 286 pages. $3.50.

This is the second of the series of study books on the Ethics and Economics of Society sponsored by the Department of the Church and Economic Life of the National Council of the Churches. Dr. Boulding is a professor of economics, University of Michigan. This book is designed to set the stage for discussion among Christians.

The preface is a brilliant statement of considerable length of the relation of ethics to social science. Prof. Boulding's warning to avoid this preface is well taken since it involves the reader in an intellectual wrestling match. It makes clear the dynamic character and interrelatedness of ethics and social science.

Part I carries the main burden of the author's point of view. He makes clear that we have been in the last century in an "Organizational Revolution." The author believes the causes for the increase in the size, importance, and power of organizations can best be discovered in the improvement of the skills and techniques of organization and only secondarily as the result of the "need" of people or circumstances for creating such organizations.

His criticism of the adverse effect of organizations on the flexibility of prices and wages is sure to stir up a hornet's nest. He will startle the reader, as he did your reviewer, with his exploding of the "myth" that labor unions have had any real effect on "real" wages. The practical ethical problems of conflicting interests and the problems of coercion are competently discussed. The solution is a "tentative solution of a continuing dilemma."

Part II is an illustrative case study of the organizational revolution in relation to the economic-ethical problems of labor, farm, and business organizations as well as the national states—Communist and Social-Democratic.

Part III is the most rewarding feature of the book. It is a discussion led by Dr. Reinhold Niebuhr with significant additions by others from various groups in the front lines of the organizational revolution. Prof. Boulding replies to Niebuhr's criticism and to the criticism of others. Economist vs. Theologian.

When discussing economics and ethics in their relation to each other what usually happens, happened. Niebuhr is more at home than most theologians in the field of economics. Boulding is more at home than most economists in the field of Christian ethics. Yet they are poles apart in the field where they are individually most competent and they clash when they join the issues.

It seems to this reviewer that the two chief questions of ethics, namely, What is the good? (philosophical ethics) and whose good shall it be when the choice must be made between mine and others? (Christian ethics) are sometimes confused and equated. The primary objectives of the book however have been admirably achieved. The author's thesis is both startling and challenging. But this book is not destined to be a "best seller." Many of the parts of the book are abstract and difficult.

JOHN G. SIMMONS

North Hollywood, Calif.

Escape from Unbelief

Campus Gods on Trial. By Chad Walsh. Macmillan. 138 pages. $2.50.

This book has been written for students by one who knows them well and can speak their language. Parents and those who work with students would do well to read it too. Although not profound, its wisdom reflects a robust and intelligent faith that is exceedingly relevant to every aspect of collegiate life.

After a brief description of the types of homes from which students come, the au-

thor lines up the favorite curricular and extra-curricular gods and proceeds to topple them with skill. The campus pantheon includes such deities as Progress, Humanitarianism, Americanism, Communism, Relativism, and Scientism.

Having debunked the campus contenders for the place already occupied by God the Father Almighty, Professor Walsh (of Beloit College, and also a priest of the Episcopal Church) takes up the perennial arguments advanced by students against the Gospel and the church. His apologetic itself is convincing, but much of the strength of his analysis is derived from the classification of the "Reasons for Not Being a Christian" in terms of the "Atmospheric," the "Psychological," the "Heartfelt," and the "Christian." By this device he is able to deal with the criticisms of the faith within their proper context.

The author recognizes, however, that "God is not found at the end of an argument" (to use Pastor Bob Gearhart's phrase) and, therefore, he proposes to the sincere seeker "a six months' experiment" of practical action, namely, reading the Bible, praying, attending church, and taking the law of love seriously. "Nothing will come of" reading books and asking questions "unless you get at least your toes wet in the water that laps at your feet."

In two final chapters Walsh does the impossible by presenting an introduction to the Bible and a thumb-nail summary of Christian theology and ethics—all in 20 pages!

Apparently the author's only contact with the Lutheran Church was at Marion College many years ago when he still labeled himself an "Atheist." His theology is devoid of any influence from the direction of Martin Luther, and his bibliography includes not a single Lutheran writer. Nevertheless, Lutheran students can read this little volume with a great deal of profit, and can strengthen their Christian witness by passing it on to their campus friends who are wandering about in the twilight of agnosticism.

DONALD R. HEIGES

Chicago

Men and God

Sacrifice in Greek and Roman Religions and Early Judaism. By Royden Keith Yerkes. Scribners. 287 pages. $3.50.

Greek and Roman religious practices are rather fully discussed, Jewish ceremonies more elaborately. Similarities and differences between the Hebrew conceptions and practices and the Greek are shown.

Sacrifices had various purposes—chief: communion with deity, adoration and thanksgiving, surrender and dedication of life to God. Purification ceremonies, to remove moral guilt or ritualistic taboos, were a necessary preliminary to the sacrifice. The author strongly opposes the widely held idea that the sacrifice itself was a means of cleansing from sin. The so-called sin-offering was not a sacrifice but a rite of purification, a preparation for worship.

Killing an animal was a quite incidental fact, although necessary, in preparing a sacrifice, never a meaningful factor in the sacrifice itself. The blood was used for purification, the flesh eaten or burnt for the purposes mentioned above. Often a small part was burned on the altar, the rest was eaten by the worshipers—to give joyful and grateful expression to the gracious relation between them and God.

The work of Christ is to be understood against this background. Sacrifice is the most adequate word for it. His whole life was sacrificial, marked by complete surrender to doing the Father's will. His death was the climax of that surrender, and also constituted the supreme way for purification from sin. The true Christian, in his whole life and especially in the Holy Communion, is vitally united with Christ. The word translated "remembrance" in the account of the Lord's Supper is taken over from sacrificial ritual and really means a focussing of attention and thereby participating in Christ's passion and resurrection.

This technical study is valuable for those specially interested in the field. The Christian sacrifice is not treated adequately.

Columbia, S. C. HAROLD L. CREAGER

OVERSEAS

Door Open for Lutherans In Rome

ITALY: Rome. June 17.—To everyone who has helped Lutheran World Action meet its quotas, I was asked today to send greetings and thanks from the Lutheran Church in Rome. To some this church is a line on a budget of the Lutheran World Federation, to most a surprise that there is a church of our faith in Rome, to Pastor Eric Hessing and his fine wife it is a missionary opportunity.

The congregation is large—over five hundred but scattered from Bari on the Adriatic to Sardinia in the Tyrrhenian Sea. It has German, Swiss, Austrians and Finns in its membership. Pastor Hessing says he has found no Danes, Norwegians, Swedes or Americans as yet. But he only came here to Rome from Hannover, Germany, two months ago to relieve Dean Dahlgren who could not carry on his large work and supervise the work of the United Lutheran Church in Italy.

In Pastor Hessing the Lutheran Church has a fine representative. He has begun to master Italian so as to begin services in his language. He does well with English but is afraid as yet to try preaching in it. English services should be held at least during summer, because Rome is filled with American tourists—and a percentage of these are Lutheran. As it is now the St. Paul's Episcopal Church proclaims itself "the American Church"—and there is no mention in the church announcements in the *Rome American* or the Paris edition of the New York *Herald Tribune* that there are any Lutheran services in France or Italy. The provision of services to *Lutherans* of all languages should be a concern of the Lutheran World Federation.

Lutheran Church on Via Toscana

To return to Rome, the church and supporting buildings are lovely. Kaiser Wilhelm supplied much of the money before World War I. Since then the congregation has tried with help from Germany to complete the building as originally planned. On a prominent corner on Via Toscana it is a "plant" of which anyone can be proud.

Lutheran World Action plays its part here. Because the congregation has just begun to assume support of its pastor (previously supported by the German government) LWA is providing a subsidy to assist. In the buildings are the offices of the Lutheran World Federation in Rome and the Lutheran Resettlement Service for Italy. The LWA dollars are here working in a country where you

This report from Italy is by Dr. H. Torrey Walker, executive secretary of the Board of Publication of the United Lutheran Church in America, who is traveling in Europe this month. In Italy he has revisited the scene of his activity as an officer in the American Military Government during the closing months of World War II.

would least expect to find Lutherans.

But there is more to do. All of the Lutheran churches in Italy are beginning to plan for services in Italian—this means publications in Italian—for service and hymns, for catechetical instruction and church schools. Not all Italians are Roman Catholics by any means. Many are entirely unchurched because there is no opportunity to worship in a non-Roman Catholic Church.

The pastor in Rome is eager to get started, as are the other pastors of the Lutheran Church in Italy. The other churches in the Lutheran World Federation will help, I am sure, according to their means. But most of the money to build this rising church in Italy must come from Lutheran World Action in the United States.

ITALY: Florence. June 21.—FLORENCE with its art, sculpture, and music is not without the testimony of the Church of the Reformation. It is Sunday morning and the Italian sky is as blue as Italian skies are supposed to be. The Arno River flows placidly as the congregation enters the portals with *"Ein Feste Burg ist unser Gott."* Here is no vast outpouring. The attendance is slim—but here is the Lutheran Church.

Pastor Erich Dahlgren, now the dean of the United Lutheran Church in Italy, came to Florence from the congregation in Rome three months ago to make a new beginning. There had been no regular pastor here since the pastor was drafted into Hitler's *Wehrmacht* 10 years ago. It has been, as always, difficult to gather together a flock scattered by war but it is being done.

It is being done but not without difficulties. Perhaps a few words about the service would make this clear. The pastor announced the first hymn and then we sang "a cappella" because the orga has given out its last note until it can b rebuilt—and there is no money for r building. But the singing was good an the responses hearty. The gentle reve ence and strict attention to the sermo gave evidence of devotion.

The church building is badly in nee of repair but the congregation conside itself fortunate to have so fine a stor building in which to worship. They hav the faith and hope that somewhere an somehow the money will be found.

This is not a melancholy note—in fac it is a joy to think that the churches the Lutheran World Federation throug Lutheran World Action have made possible to conserve this important ba in the heart of Italy. There is no reas for discouragement in the fact that mo must be done if the Lutheran Church to be established in Italy in a broad and more thorough way than hitherto.

Many steps had to be taken—and slo steps at that—before the United L theran Church in Italy could be forme Until governmental recognition is s cured, things must move slowly. It hoped that this long process of form incorporation will be completed this yea

Pastor Dahlgren is eager to beg services everywhere in the Italian la guage. Before the war the Luther churches in Italy all used only Germa Preparation of materials in Italian a underway. One can see opportuniti for the Lutheran Church here in Ita but these we dare not think about un there are surplus funds from Luther World Action.

Meanwhile, when you come to Flo ence come to the lovely stone church 13 Tungarno Torrigiani—beside t placid Arno—for here Pastor Dahlgr and his congregation will welcome yo

—H. TORREY WALKER

ONLY FLOAT entered by an individual Protestant church in Lawrence, Mass., centennial parade was this one designed and built by members of Redeemer Lutheran Church (see story below)

NEW ENGLAND:

Church Helps City Mark Centennial

LUTHERANS in Lawrence, Mass., weren't backward when the city (population over 80,000) celebrated its centennial recently. Fifty members of Redeemer Church constructed a large float, and mounted on it a gilded cross. Chancel furnishings were displayed, with candlesticks and an open Bible. A replica of the Luther emblem was carried in front of the float during the centennial parade, and over the cab of the truck was a sign proclaiming "Christ—God's Answer to Human Needs."

Streamers festooned from the cross were labeled "Pardon," "Peace," "Light," and "Life."

Redeemer Church's pastor, the Rev. Fredrik P. Nissen, and congregation were proud of their entry, particularly since the float was the only one entered in the celebration by an individual Protestant church.

ST. MATTHEW'S CHURCH, Collinsville, installed the Rev. Clifford E. Butterer as pastor on June 28.

TRINITY CHURCH, New Haven, has called the Rev. Robert Endruschat as assistant pastor. He was ordained at the synod convention June 3. Although this parish has had a deaconess in the past, this is the first time Trinity has had an assistant pastor on a full-time basis.

THE TRINITY CHURCH council spent a recent Saturday in retreat. Worship, Bible study, and a detailed analysis of the church organization and program were on the agenda. The council plans to make the retreat an annual affair.

Trinity Church will also institute a second service and continue the church school and youth programs during the summer. The plan, tried for the first time last year, brought a 45 per cent increase in attendance. A vacation school will also be held this summer.

RICHARD J. ZIMMERMAN received the Pro Deo et Patria award in Grace Church, Stratford, May 10. As a second-class scout, he has given 150 hours of service to his

church and studied the Lutheran doctrines.

On June 7, the Rev. John C. Allan, Jr., was installed pastor of St. Paul's Church, Wethersfield.

On June 14, St. Paul's Church, Middletown, celebrated its 60th anniversary with two services. Dr. Frederick Knubel, president of synod, and Dr. Frederick E. Reissig, executive secretary of the Washington, D. C., Federation of Churches and father of the Rev. Frederick H. Reissig, pastor loci, preached.

The annual festival at the Home for the Aged in Southbury was held on June 21.

The State Luther League held its annual outing on June 28 at Lake Compounce.

The Conference Brotherhood held its monthly pilgrimage in First Church, Norwich, June 16.

Concordia Church, Manchester, will convert its parsonage into an 11-room parish house. A new parsonage was purchased and dedicated June 7. The auxiliaries and Sunday school will equip the parish house and volunteers will renovate the building. In co-operation with Emanuel Church (Augustana), Concordia will conduct a two-week daily vacation school.

A Lutheran summer camp will be conducted in North Andover by joint co-operation of the congregations in Boston, Cambridge, and Lawrence. This new venture will strive to establish closer fellowship, develop leadership, explore possibilities through camp programs.

Honorary Life Memberships in the ULCA Brotherhood will be presented by the Conference Brotherhood to William Poneleit, past president, and Christian Brown, past secretary. The Brotherhood will consider ways and means to secure a site for a camp project in New England.

First English Church, Bridgeport, is preparing to celebrate its 50th anniversary. All Lutheran churches in the area will be invited to hear the sermons of Dr. Frederick R. Knubel, Dr. F. Eppling Reinartz and Dr. Paul C. Empie.

HERBERT D. HRDLICKA

FLORIDA:

Synod Groups Meet In Florida Camp

Camp Emmanuel, Groveland, property of Florida Augustana Lutheran churches, was the meeting place of Florida Synod groups this summer. May 30-31 the synodical Brotherhood held its sixth convention. "Except the Lord build the house, they labor in vain who build it" was the program theme. Clyde Schneider, West Palm Beach, was elected president; Walter Heyl, Tampa, vice president; Chalmer L. Thomas, Jacksonville, secretary; Fred G. Hoegner, Jacksonville, treasurer.

Sponsored by the synod, the Lutheran Summer School for Church Workers, including Youth Camp, was held June 14-27. Study courses included the Life of Christ taught by Pastors C. F. Steck and J. D. Sheppard; Purpose and Program of the Church, with Pastors V. E. Kotter, W. J. Moretz, and N. D. Yount as leaders. For the first week, Youth Camp week, Dr. James C. Kinard of Newberry College was the speaker, and Dr. William C. Schaeffer, Jr., led the morning devotions. For the two weeks' encampment Miss Billie Grace Ungerer, representative of the ULCA Luther League, directed song services. Pastors' Conference was conducted by the Rev. J. Arthur Linn. Dr. Carl B. Caughman spoke at the second week devotionals; Mrs. J. B. Moose, president of the ULCA Women's Missionary Society, led the WMS conference hour.

The Florida Luther League convention was opened at the camp June 20. The convention year budget was adopted on the per capita basis of $2 per member. Effort is being made to secure a bus-load of delegates to the national convention in August. Theme of the convention was, "We Would Be Builders." President R. A. Yount of synod addressed the leaguers.

Trinity, Bradenton, the Rev. W. J.

FLORIDA . . .

Moretz pastor, will begin to erect an addition to the educational building to provide needed classroom space.

DOUGLAS F. WESSEL, Schenectady, N. Y., recent graduate of Philadelphia Seminary, having accepted the call as assistant pastor of Trinity Church, St. Petersburg, was ordained by President R. A. Yount of the synod, June 28. Assisting in the service were Dr. H. V. Kahlenberg, pastor of Trinity, and Pastors C. F. Steck, Jr., and Harry P. Cressman. The assistant pastor was also installed at this service.

Several congregations have conducted vacation church schools with enrollments greater than previous years.

W. E. PUGH

ILLINOIS:

80 Receive Degrees At Carthage College

SEVENTY-SEVEN bachelor degrees and three honorary doctorates were awarded at the commencement exercises held recently at Carthage College. Speaker for the occasion was Dr. Allan Nevins, head of the American history department at Columbia University. It was the first commencement held in Carthage's new chapel-music hall.

Dr. Nevins told the graduates that "the cardinal weakness of education in the United States today is that it is too much a reflection of the ideas and ideals of our business society. Students are being trained not for life in general, but for just a corner of life. It is the contribution of the small independent college that it is concerned with the general welfare of the student."

Receiving the doctorates were Dean E. E. Flack of Hamma Divinity School, who was also baccalaureate speaker; the Rev. George B. McCreary, and Leon A. Sweet.

Carthage reports that applications for the fall semester are 20 per cent ahead of last year.

ASSIST

story of the week

TWO YEARS AGO John Baukovics arrived in Minneapolis with his wife and three pre-school age children. Behind them they'd left as many bad memories of refugee camps as they could.

John was blind, but members of St. John's Church and Pastor John Rilling helped him secure gainful employment at the Society for the Blind in the Minnesota metropolis.

The Baukovics made the adjustment from European (they're Latvian) to American life well. Perhaps their most outstanding characteristic was their loyalty to their new church. Even on "that Blizzard Sunday" when waist-high snow kept many a regular church-goer in his warm living room, the Baukovics turned up.

RECENTLY members suggested the DP's loyalty and consecration deserved something "better" in the way of housing. The Baukovics lived pretty far from the church . . . the children, now ready for school needed room to play . . . someone suggested "could we help them get a better house?"

The idea caught; word got around fast. One family held council, unostentatiously sent a check for $500 . . . one member who lives in a rest home on a small pension clipped a dollar bill to a note that read: "The Baukovics deserve a break; this is the best I can do at the moment."

Spirit like this influenced St. John's church councilmen to consider substantial help. Knowing that the blind man's family would not accept charity, they tactfully suggested that St. John's would like to "help" by making a down payment ($4,200) on a house if John would be interested in maintaining the monthly payments. Title to the property remains for the present, at least, in the hands of the church.

When the Baukovics prepared to move in, they discovered that the previous occupants had left half a dozen pieces of furniture as their contribution to "the St. John's Story." —DICK SUTCLIFFE

ILLINOIS . . .

TEN ILLINOIS congregations will have pastors again, or assistants, by mid-July. Of the 12 men ordained recently at the Illinois Synod meeting, C. Kenneth Proefrock has been installed at Holy Trinity, Lombard; W. J. Nye at St. James', Harvel; Donald L. Krueger at First Church, Beardstown; Robert L. Nelson at St. Peter's and Zion, Liberty; Albert F. Nyland, III, at Redeemer, Centralia; and C. Carl Eklof at Dongola parish, Dongola.

Also installed were Burton W. Schroeder at Nativity, Wonder Lake; Walter R. Herborn, as assistant, at Holy Trinity, Elgin; Paul E. Erickson at Ridge, Chicago; and Carl O. Freedlund, as assistant, First Church, Decatur.

PASTOR CLYDE G. STEELE, Illinois Synod correspondent for THE LUTHERAN for several years, has resigned his pastorate at Holy Trinity Church, Chicago, to accept a call to Hope Church, Detroit.

THE REV. CARL BERHENKE has resigned as pastor of Woodlawn-Immanuel Church, Chicago, to accept a call to Faith Church, Eldridge, Iowa. Faith Chruch is a misssion, organized last Palm Sunday with 392 baptized members.

PASTOR RALPH RYBERG has accepted a call to become assistant pastor in charge of parish education and youth work at Trinity Church, Fort Wayne, Indiana. He leaves Gladstone Park Church, Chicago.

AT ITS annual meeting, June 18, the United Lutheran Social Mission Society of Illinois adopted a new constitution which provides for the election of all members of its board of trustees by its supporting synods, the Illinois and the Wartburg. In the past trustees have been elected by members of the society itself annually.

A Seminar on Pastoral Care, to meet monthly, has been started by the Social Mission Society. Under the guidance of Chaplain Charles A. Sullivan, city missionary of the society, pastors will have an opportunity to study and discuss various phases of pastoral care in the local parish.

PASTOR RUSSELL J. OLSON, St. Mark's Church, Chicago, was one of the speakers at the ULCA Stewardship Conference, June 18-19, at Philadelphia Seminary.

PASTOR ROBBIN SKYLES, St. James Church, Chicago, served recently for the second time as chaplain of the Illinois House of Representatives.

PASTOR LOY COOPERRIDER, Trinity Church, Olney, has been invited by the Olney Park Board to teach classes in swimming and diving this summer at the town pool as part of a community recreation program.

ST. MARK'S CHURCH, Chicago, laid the cornerstone of their new church, May 17.

TRINITY CHURCH, Carthage, celebrated its 80th anniversary recently; ATONEMENT CHURCH, Chicago, its 50th; and TRINITY CHURCH, Olney, its 25th.

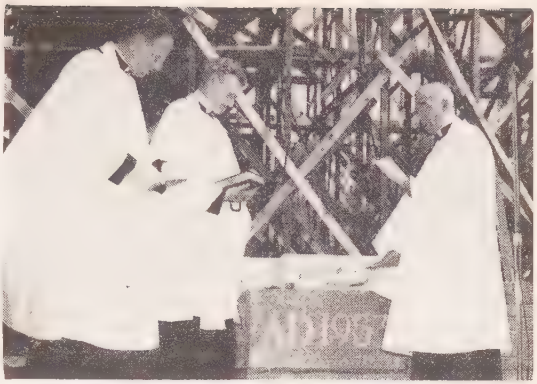
AUGSBURG CHURCH, Chicago, honored its pastor, the Rev. D. E. Bosserman, with a special dinner recently in honor of the 40th anniversary of his ordination. It was also the occasion of Pastor and Mrs. Bosserman's 40th wedding anniversary.

PASTOR AND MRS. CARL D. KAMMEYER, St. Mark's Church, Washington, celebrated their silver wedding anniversary recently with "open house" for the congregation.

JOHN E. COOPERRIDER

Six Steps for Muhlenberg

MUHLENBERG College development director, William V. Nixon, has outlined for Allentown alumni six projected steps in the development of the college: Completion of the physical education building; establishment of a scholarship fund and yearly gifts to build up the college's endowment; completion of the East Hall (upper classmen) dormitory quadrangle; erection of a permanent student union building to replace the present temporary structure; construction of a swimming pool addition for the physical education building; and establishment of an annual student body of 800 by September 1955.



CORNERSTONE of new Grace Church building, Pottstown, Pa., is shown being laid here with appropriate rites. Officiating are (left to right) the Rev. Edgar S. Brown, Grace pastor; the Rev. Asa S. Wohlsen, pastor from 1938 to 1948, and Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania

PENNSYLVANIA:

Norristown Conference Adds 12 Congregations

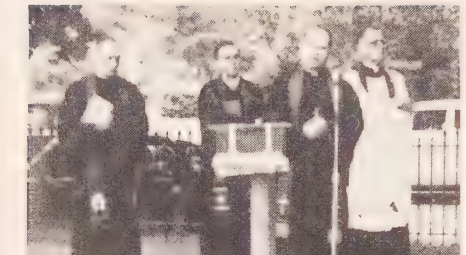
NORRISTOWN—Twelve new congregations and 11 new pastors were added to the roll of the Norristown Conference in June as the result of the transfer of these congregations, formerly members of Central Pennsylvania Synod. Plans are being made to welcome pastors and congregations at a special dinner meeting early in the fall.

OTHER RECENT additions to the rolls of the conference resulted from installations. Conference President E. L. Angstadt installed the Rev. Paul H. Howells as pastor of West Pikeland parish. Guest preacher at the service was the Rev. William L. Katz. Installed as pastor of St. Luke's Church, Dublin, was the Rev. William A. Davis. Assisting President Angstadt at this service were Pastors Wilson Hartzell and William Coley Roeger. Another member of the conference, the Rev. Richard Roth, recently ordained by the Ministerium, has entered the U.S. Air Force chaplaincy; he had been member of Trinity Church, Perkasie.

HONORS AND expressions of appreciation have been coming to conference pastors. Muhlenberg College conferred an honorary D.D. degree upon Pastor Charles F. Brobst of Telford-Indianfield parish. Members of the parish honored their pastor by a surprise supper at which a review of his life, patterned after the "This Is Your Life" television program, was given. Old friends of student days and former parishes were present. He was presented with an automobile by the parish, and other gifts. The program was held in the parish house of Little Zion Church, Indianfield, which recently celebrated its 223rd anniversary with Philadelphia Seminary President Henry Bagger as guest speaker. Members of the Kellers-Tohickon parish also similarly surprised Pastor Merwyn L. Shelly on the 10th anniversary of his pastorate with a surprise dinner and gifts. Pastor and Mrs. W. Paul Reumann of Trinity Church, Lansdale, recently sailed for an 11 weeks' trip to Europe, accompanied by their son, John H. P. Reumann, instructor at Philadelphia Seminary. The church council gave them a bon voyage dinner and purse.

A LARGE ATTENDANCE of members, friends and clergy turned out for the cornerstone-laying of the new Grace Church building, Pottstown. An exhibition of articles originally placed in the cornerstone of the old church in 1896 was arranged. These were placed, with additional items, in the cornerstone of the new church. Officiating at the services were Ministerium of Pennsylvania President Dr. Emil E. Fischer, the Rev. Edgar S. Brown, present pastor of Grace, and the Rev. Asa Wohlsen, former pastor.

MATINS AT 8:15 A.M., recently begun at Our Saviour Church, Coatesville, have proven so successful that it is likely they



PARTICIPATING in ground-breaking for new Emmanuel-St. Matthew's Church at New Market, Va., were two sons of the congregation, the Rev. Charles G. Tusing (left) and the Rev. Gordon K. Zirkle. At far right is Pastor Lester A. Wertz, and, second from right, Dr. J. Luther Mauney, guest speaker

PA., NORRISTOWN . . .

will continue on a year-round basis, although originally intended just for the summer months. St. Luke's Church, Dublin, is now holding services each Lord's Day. This was made possible by the split of the former Tinicum-Dublin parish. Both of these churches have had exceptionally successful vacation church schools. Christ Church, Tinicum, has also benefited from the division of the parish. It held its first vacation church school in 14 years, enrolling over 90 per cent of Sunday school children. St. James' Church, Chalfont, continued a vacation church school custom of seven years by having a used clothing drive for Lutheran World Relief. Fifteen children of the junior department collected nearly 700 pounds in a week.

THE ANNUAL anniversary service in Augustus Church, Trappe, oldest unaltered Lutheran church in the country, was held June 28. Dr. Henry H. Bagger, president of Philadelphia Seminary, was the guest preacher.

FINE MUSIC is the tradition at St. Peter's Church, North Wales, where Mrs. Frank Bock, daughter of a Lutheran pastor, is the organist and director of music. She conducts four choirs, numbering about 80 members.

WILLIAM COLEY ROEGER

VIRGINIA:

New Market Breaks Ground for Church

EMMANUEL-ST. MATTHEW'S congregation in New Market broke ground recently for a new church. Dr. J. Luther Mauney, president of synod, preached. The official ground-breaking was begun by Pastor Lester A. Wertz, followed by visiting ministers, members of the building committee, church council, trustees and presidents of the organizations of the church.

Sons of the congregation who participated were Pastors Gordon K. Zirkle, Martin L. Zirkle, and Charles G. Tusing. Plans and specifications for the new church and parish house were drawn by Charles A. Scheuringer, Philadelphia, Pa. The structure will be of colonial design and brick construction. The plans call for a full basement and two floors.

ANOTHER FEATURE of the ground-breaking was a special service in commemoration of the 25th anniversary of Pastor Wertz's ordination. Guest speaker was Dr. L. Boyd Hamm, pastor of St. John's Church, Hagerstown, Md., and a former classmate of Pastor Wertz.

BY THE WILL of W. Terry Neas, Roanoke College will receive about $8,000 and Salem Church, Parrottsville, Tenn., will receive about $8,000 as a trust fund. Mr. Neas who died Nov. 7, 1952, was a lifelong member of Salem Church, a graduate of Roanoke College, and an influential citizen of his county.

ON JUNE 21 at St. Mark's, Roanoke, Synod President J. Luther Mauney conducted ordination services for JOHN BYERLY JR., and CLAUDE JACKSON MARTIN. The sermon was delivered by the Rev. James K. Cadwallader of Chattanooga, Tenn., and officers of synod and local pastors assisted in the ordination services for these two young men.

TWO STEWARDSHIP workshops were held

V SERIES. The Lutheran Laymen's Movement for Stewardship is having all six ULCA Stewardship lms—"And Now I See," "Salt of the Earth," "Like a Mighty Army," "For Good or Evil," "The ifference" and "45 Tioga Street"—re-edited for use on a television series of half-hour programs o be called "Faith in Action." Credit line at the end of each film reads: "This film was presented y the United Lutheran Church Congregations in Our Area." Here, Dr. Clarence C. Stoughton center), LLM executive committeeman, joins film officials during initial re-editing

IRGINIA . . .

n synod June 4 and 5 at Marion and Harisonburg. Speakers at the former were hester A. Myrom of New York, L. C. lassinger of Bristol, Tenn., Dr. A. B. reiner of Rural Retreat, the Rev. Rudolph udwig of Konnarock, and Dr. M. L. Minick of Salem. Both workshops were conidered to be highly successful.

SINKING SPRINGS CHURCH, Mosheim, enn., was rededicated May 17 by Superinndent R. Homer Anderson and Pastor J. oy Strock. Improvements included new nurch pews, choir panels, chancel chairs, nd carpet. Pews were given as memorials. t the afternoon service the chief address as made by Dr. W. C. Davis of Parrottsille.

THE REV. G. PAUL LOTTICH, Toledo, hio, has accepted a call to Christ Church, oanoke, effective Sept. 1. Other acceptnces: the REV. MARION P. LANE, JR., to become mission developer at Hampton; the REV. DAVID E. STRAESSER, of New Jersey Synod, to the Forestville parish, June 15; and the REV. C. BERNARD TROUTMAN, a graduate of Southern Seminary, to Salem, Mt. Sidney, June 15.

THE REV. JAMES R. CRUMLEY, JR., has resigned from the Greene County parish to accept a call to Grace, Oak Ridge, effective July 15.

UNUSUALLY LARGE and successful Bible schools have been reported all over synod. In a school held at Holy Trinity Church, Lynchburg, 132 children were enrolled in a day camp held on the grounds of the Christian Youth Fellowship. Strong emphasis was placed upon related handwork activities outstanding among which were puppets made and used in a series of dramatic skits presented by the pupils of the intermediate department of the school.

MARSHALL F. MAUNEY

GEORGIA-ALABAMA:

Georgia Starts War On Obscene Books

ATLANTA—The Georgia General Assembly recently created a State Literature Commission to aid the local solicitors general in administering state laws concerning obscene literature.

The three-man Literature Commission appointed by Governor Herman Talmadge includes a Baptist minister, chairman, a theater owner, and the publisher of a weekly newspaper. Since it is impossible for the commission to review all literature distributed monthly throughout the state it has limited its study to written complaints.

To date, after considering 70 complaints, the commission has found four pocket-sized books, three so-called "flapper pamphlets," and one picture pamphlet which it labels obscene. Letters were written to the distributing companies by the commission suggesting that they cease to distribute these pieces of literature. Thus far all distributors have withdrawn the literature considered obscene by the commission.

If a distributor objects to the commission's ruling on any piece of literature he may receive a public hearing.

The titles of the books and pamphlets considered obscene by the commission have not been released to the press. Dr. James P. Wesberry, commission chairman, said, "We do not feel that we should release the titles banned by the commission because it would immediately increase the sale of these same books and magazines by the thousands in other states."

The Atlanta *Journal* and the Atlanta *Constitution* both consider the State Literature Commission a threat to the freedom of the people of the state. An editorial in the *Journal* said, "The censors, by keeping their decisions secret, avoid responsibility to the citizens of this state and escape the leavening balance of public opinion . . . The censorship body in by-passing courts, abridges the Constitution and opens the door to unlimited attacks on the right of the American citizen to express himself in writing."

In answering the charges of the press the commission said, "(We) have pledged to do the job which the Legislature and the majority of the good people of the state want done. We shall continue to work for the betterment of our state by trying to help the distributors and the law enforcement groups of our state weed out the evils which have crept up on the newsstand counter."

THE REV. R. PAUL COUNTS, recent graduate of Southern Seminary, was ordained at Redeemer Church, Atlanta, June 7. Participating were Pastor Counts' father, the Rev. F. B. Counts, Dr. John R. Brokhoff and Synod President Charles E. Fritz. Pastor Counts was installed at Holy Trinity mission, Marietta, Ga., June 14, by Dr. Fritz.

CONSTRUCTION of a new $150,000 educational building at Resurrection Church, Augusta, will begin early this fall. Pastor Harvey L. Huntley reports that on the initial Sunday of the building fund drive $80,000 was pledged and $12,500 in cash was received.

PASTOR RUSSELL J. BOGGS, of Cedar Grove Church, Leesville, S. C., accepted a call from the Montgomery, Ala., mission effective June 21. Pastor David F. Conrad, who has been conducting the services there, reports that more than 50 people are attending services regularly with plans to organize the church in the near future. A lot on a main thoroughfare was recently purchased at a cost of $16,000 through aid from the Board of American Missions. Montgomery, state capital and expanding industrial center, has two large Air Force bases nearby, Maxwell Field and Gunter Air Base.

PEACHTREE ROAD CHURCH, Atlanta, welcomed its new pastor, the Rev. Paul J. Renz, and his family with a reception June 1. Pastor Renz was formerly pastor of First United Church, Hammond, Ind.

PASTOR HUGH E. BAUMGARTNER of Trinity Church, Anniston, Ala., has accepted a call to Redeemer Church, Macon, Ga., effective Sept. 1.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

GEORGIA-ALABAMA . . .

PASTOR OSBORNE STELLING has accepted call from the Board of American Missions o develop the mission field of the East Point, College Park, Hapeville area of Atlanta, effective July 1.

SOUTHERN SEMINARIAN William Carr is serving as interim pastor at Redeemer Church, Macon, Ga., for the summer. LUTHER FULMER, a senior at Southern Seminary, will supply at St. Luke's Mission, Macon, during the summer period.

PASTOR DONALD R. POOLE of Our Saviour Mission, Albany, Ga., reports that construction on the new church will begin this summer.

FRANK C. JONES, JR.

TEXAS:

Victoria Mission Gets Parsonage

VICTORIA—Offerings taken by several area churches are helping to get the new mission off to a good start here. Trinity Church, oldest congregation in the Texas Synod, turned over $1,200 for purchase of lots, and Emmanuel Church, Inez, and Martin Luther Church, Colettoville, are both donating offerings.

JUNE 14 a new parsonage was dedicated by Synod President Royal E. Lesher, and greetings to the new mission congregation and its pastor, Frank O. Broesidke, were brought by Pastors J. M. Schedler of Trinity (Victoria); Walter L. Lentz, Port Lavaca; Frank Wagner, Ander-Kilgore-Schroeder parish in Goliad county, and James F. Vorkoper of Weesatche.

Meanwhile, the mission congregation (to be officially known as the Lutheran Church of Our Saviour) is meeting in the local American Legion Hall.

HUGO RATHKAMP was ordained June 14 in Holy Cross Church, Yoakum. President R. E. Lesher and Pastor Paul Bechter conducted the rites. A reception was tendered pastor and Mrs. Rathkamp later. He will develop a new mission in Grand Prairie.

HONOR ROLL

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Richard W. Powell

Canton, Trinity
Willard I. Hackenberg

Canton, Zion
Tom B. Homrighausen

Carey, Christ
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Cincinnati, Norwood

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To be continued next week

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And perhaps He did for if any sister ever had reason for hating her brother, Dureth had reason to hate Cole. A black sheep from childhood, Cole did his best to break the hearts of those who loved him.

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THE LIFE SERVICE Road Show of th Luther League of America made its deb in Cuero on Sunday, June 21, with th Leaguers of DeWitt and Goliad counti meeting to see the film. It will cover th entire state in various groups this summe

THE STATE Luther League convention w be held in Redeemer Church, Houston, c July 17, 18, 19. J. F. VORKOPE

PENNSYLVANIA:

Leaguers Meet July 9 For Synodical Sessions

YORK—Luther Leaguers of Centr Pennsylvania Synod met July 9-11 at S John's Church, Lancaster. Transfer o leagues between Central Synod and th Pennsylvania Ministerium will be e fected. This action is necessary becau of the new boundaries established by th two synods. Workshops will be co ducted on various aspects of Christia activity.

YORK DISTRICT Luther Leaguers will me Sept. 4-7 at Camp Cann-Edi-On, the YWC camp of York, near Strinestown. Theme o the convention will be "Onward We Go Speakers include Dr. Harold E. Dunke berger, Gettysburg; the Rev. Bruce Weave York; the Rev. Robert Clark, Mechanic burg. Helen I. Riale, president, will presid

UNION CHURCH, York, and Loysvil Home for Children each benefited by $75 from the will of the late Ida M. Paules o York.

THE REV. J. H. HEGE will retire after 3 years in the ministry, effective Dec. 3 from the Salem and St. Paul parish nea Dover, where he has been pastor since 191

COMMITTEE ON WORSHIP from synod ha arranged for workshops this fall at (Oc 20) Lancaster's Grace Church; (Oct. 21 Hanover's St. Paul Church; (Oct. 22) Ca lisle's St. Paul Church.

ADVENT CHURCH, York, has dedicated new educational unit costing over $100,00 All of the cost is covered by cash an pledges. PAUL LEVI FOUL

PENNSYLVANIA:

Vacation Teachers Hold Workshop

ALLENTOWN—Eighty vacation church school teachers in the Allentown area held a workshop at St. Stephen's Church recently, prior to the opening of vacation schools in their own churches. Miss Catherine Juram, ULCA Board of Parish Education, was in charge of the program, assisted by two parish workers, Mrs. Edith Mumper and Kathryn Frickert.

A SUCCESSFUL DRIVE for $150,000 was completed early in June by St. Paul's Church with more than $160,000 in cash and pledges, and the expectation of unpledged gifts that will raise the total eventually to $200,000. These gifts will be used to renovate church and Sunday school buildings and to convert the present parsonage into offices and needed rooms for youth activities and education.

NEW PRESIDENT of the Allentown Conference Luther League, named at a recent meeting in St. Stephen's Church, is Leonore Zuntz, Northampton.

MISS JOSEPHINE DARMSTAETTER, WMS staff member, and Mrs. Sedoris McCartney, missionary to Japan, were principal speakers at the spring convention of the Allentown Conference WMS in Christ Church. Mrs. Shares G. Beer was re-elected conference missionary society president. Other speakers were Mrs. H. Edwin Eisenhard and Mrs. William Drake.

CHRIST CHURCH, Freemansburg, has voted to make alterations and extensions of its present church building, the first major renovation to be made in 50 years.

THIRTY-FIVE YEARS in the ministry, all in one parish, were marked recently by the REV. HARVEY SELL, Mickleys-Schoenersville charge.

ZIONSVILLE CHURCH observed its 195th anniversary June 21.

TRINITY CHURCH, Bangor, has completely renovated its church building. A painting of "The Good Shepherd" over the altar, redecoration of the church interior, and new lighting were features of the project.

UNION CHURCH, Heidelberg, has rededicated its building after extensive renovations.

ST. JOHN'S CHURCH, Laurys, part of the Egypt parish, has completed improvements.

THE REV. MALCOM HARDING, recent Philadelphia Seminary graduate, was installed June 21 as pastor of the Jordan-Lowhill parish. HENRY W. SNYDER, JR.

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Directs Welfare

THE REV. BENJAMIN GJENVICK was installed director of the Wisconsin Lutheran Welfare Society in a service held in Redeemer Church June 14.

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at
ST. MARK'S
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(Just west of Forest Park)
William A. Hover, Pastor
Sunday School ..... 9:30 A.M.
Worship Service ..... 9:30 A.M.

WHEN IN INDIANAPOLIS
Worship at
ST. MARK'S LUTHERAN CHURCH
M. D. Kilver, Pastor
Prospect at Linden, 13 Blocks S.E. of Circle
Summer Schedule:
Sunday School 9:00 a.m.; Worship 10:15 a.m.

ROCKY MOUNTAIN SYNOD:

Home Mission Institute Held at Estes Park

DENVER—"He went up into a mountain apart to pray," in modern setting of significance, is giving the Rocky Mountains increasing appeal as a place for religious conferences, camps, conventions, retreats.

All the way from El Paso to the Canadian Rockies are many places where the soul sings out with the words, "I will lift up mine eyes unto the hills."

Perhaps one of the most popular and attractive is Estes Park in Colorado, where the South Central Lutheran Home Mission Institute was held July 6-11, on the Estes conference grounds. The Conference of American Rabbis met there the week before.

Many other groups are scheduled for the summer—Augustana youth, a Missouri group, and various student groups.

Denver itself, with its mountain background, was recent host to large religious conventions of some 5,000 delegates each, including the NCCCUSA in December, the Baptist convention in May, and the Christian Endeavor Convention in June.

Director for the Lutheran Home Mission Institute is Dr. Royal Lesher; registrar President John F. Futchs; speakers, Dr. Edgar Carlson and Dr. E. C. Reinertsen.

This synod's own Youth Camp will be held again at Shady Brook, near Decker, Colo., Aug. 24-31, with Pastor William J. Avery as director.

Denver's *Rocky Mountain News*, commenting editorially on the region's popularity with convening church people, said: "We believe Colorado is the best place in the world to meet in fellowship and contemplation. We are glad that so many religious groups agree with us."

DAILY VACATION Bible schools were held in most congregations of synod, with attendance larger than last year. A few had to be canceled at the last minute due to an epidemic of measles.

ROCKY MOUNTAIN . . .

GROUND for the new parsonage of Holy Cross mission in Wheatridge, Denver, was broken last month. While Pastor Charles L. Strubel is on vacation the councilmen are making rapid progress toward its completion.

THE KING ARTHUR boys of Messiah Church, Denver, were in camp the first week of July in the mountains near Bailey. Pastor Clarence B. Lund was in charge.

THE "LUTHERAN HOUR'S" Dr. Armin C. Oldsen was guest speaker for the "Lutheran Men of Denver" when they held their annual Ladies' Night dinner in Denver University's Student Union building June 26.

THE NEXT CONVENTION of synod will be held in Boulder, Colo., in Trinity Church, May 11, 12, 13, 1954.

PRESIDENT JOHN F. FUTCHS and family have moved into the new synod parsonage and headquarters of synod at 2291 Bellaire Street, Denver. OLIVER F. WEAVER

INDIANA:

Indiana Church Receives Award

ST. PAUL'S CHURCH, Connersville Ind., has been awarded the Farm Bureau Rural Church Improvement Award for Fayette County, for having completed an extensive addition to its building, doubling the floor space of the church and parish hall. The award consists of a bronze plaque for the church and a scholarship to Purdue University for Pastor A. Kenneth Yount.

TRINITY CHURCH, Valparaiso, received a gift of $11,500 in memory of Mr. and Mrs. John Sievers, Sr. The gift, designated for the Building Fund, was announced on the 75th anniversary of the congregation. Mr. Sievers was president of the congregation until his death early this year.

FIRST CHURCH, Mishawaka, is building a new parsonage for its new pastor, the Rev. Allen K. Trout. The old parsonage will be converted into a parish house.

FAITH CHURCH, Jeffersonville, the Rev. Edgar A. Doering pastor, has purchased a large residence which is being remodeled into a chapel. The new congregation has been meeting in a Seventh Day Adventist Church.

THE REV. PAUL J. RENZ, First Church, Hammond, moved to Atlanta, Ga., June 1, to become pastor of the four-year-old Peachtree Road Church. Pastor Renz has been the only pastor to serve First Church, Hammond, and during his 14-year pastorate the congregation has grown from 104 to 539 confirmed members.

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INDIANA . . .

MRS. F. M. RICHARDSON, Hammond, has resigned as president of the Indiana Synod Women's Missionary Society because she is moving out of the territory of the syno Mrs. Edward Obermeyer, Kokomo, wi move up from vice president to president.

FOUR SERVICES of ordination have bee held in Indiana this spring. Alan Kieffe Arcadia, Ohio, a graduate of Chicago Sem nary, was ordained at the synod conventio in Richmond, May 12. He has been calle to Phanuel Church, Wallace, Indiana.

WAYNE S. PITTENGER, graduate o Hamma Divinity School, was ordained i Pleasant View Church, Indianapolis, Ma 14. He will serve as mission developer i Wilmington, Ohio.

ROBERT L. WHITENACK, graduate of Ch cago Seminary, was ordained in Trinit Church, Fort Wayne, May 17. He has ac cepted a call to Bethany Church, Batesvill

PAUL HUNTEMAN, Hamma graduate, wa ordained in St. John's Church, Napoleo Indiana, May 31. He has been called to S Paul's Church, Frankfort, Indiana.

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DECEASED

Rev. Charles A. Lantz

The Rev. Charles Ashton Lantz, paste of St. Paul's Church, Milroy, and St. John Church, Siglerville, Pa., died June 9. H was 73.

Born in Belleville, Pa., Sept. 27, 1879, h was graduated from Hamma Divinity Scho in 1916 and ordained the same year. H served subsequently in pastorates in Snyde town, West Fairview, Wertzville and Milroy

He was a member of the Pennsylvani Archaeology Society, was considered an au thority on the Kishacoquillas Valley an was a vice president of the Mifflin (Pa. County Ministerial Association. He was put ting the finishing touches to an extensiv history of Central Pennsylvania Lutheran ism at the time of his death. It was to hav been published this fall.

Surviving are his wife, Mrs. Mabel Bro sius Lantz; a son, Paul Ashton Lantz, o Washington, D. C., and a grandson.

The funeral service was conducted i Milroy by Central Pennsylvania Synod Pres

ident Dwight F. Putman, assisted by Pastors Samuel E. Wicker, J. K. Robb and J. E. Stambaugh. Interment was in Milroy, Pa.

Rev. Wilhelm B. Wahl

The Rev. Wilhelm Benjamin Wahl died in Westlock, Alberta, May 4, at the age of 60 years.

Pastor Wahl was born in Isabelin, Poland, June 17, 1892. He prepared for the ministry at Kropp Seminary in Germany. Immediately following graduation he went to Canada and was ordained by the Manitoba Synod, Feb. 15, 1914. Following pastorates in Davin, Saskatchewan (1914-1917) and in Trinity, Edmonton, Alberta (1917-1928), he became traveling and immigrant missionary in the Alberta Conference, in which capacity he served for five years. Other pastorates he served were Barrhead, New Sarepta, and Westlock, all in Alberta. The greater part of his ministry was spent in the home mission field.

Surviving are his wife, Mrs. Emilie Posehn Wahl, and seven children: Mrs. Esther Grober, Edmonton; Carl, Barrhead; Mrs. Helena Manz, Edmonton; Herbert, Yukon; Mrs. Marie Soch, New Sarepta; William and Elisabeth at home.

The funeral service, followed by interment in the church cemetery, was held in St. John's Church, Barrhead. The vice president of synod, Pastor A. Goos, and Pastor R. Krisch officiated.

Mrs. Henry M. Wertz

Mrs. Adele Wertz, wife of the Rev. Henry M. Wertz, pastor of St. Andrew's Church, Brooklyn, N. Y., died June 13. She was 66.

Born in Lancaster, Pa., June 22, 1887, she served as past president of the New York chapter of Philadelphia Seminary, and was active in synodical and local church circles.

Surviving are her husband and a daughter, Elizabeth Wertz.

The funeral service was conducted in St. Andrew's Church, Brooklyn, on June 15 by Pastors Sylvester Bader, L. Klemann, F. McLaughlin and D. G. Jaxheimer. Interment was in Lancaster where services were conducted by Dr. Ernest J. Hoh.

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IN CONCLUSION . . . . . .

IT SEEMS TO ME the most essential difference between people in their ways of thinking is in their attitude toward change. Some are aware that everything is always changing. They try to understand these changes and adapt themselves. Others resist change, and make strenuous efforts to prevent it, like a man trying to hold back the hands of a clock.

Only God is unchanging, but our ideas of God constantly change. We begin with a childish picture of him as a kindly grandfather sitting in the sky. As we respond to the grace of God shining through the Scripture, we grow toward maturity in faith, although we are never more than school children in our imperfect understanding of the infinite mystery of God.

Those who resist change in religious thinking are the fundamentalists, who think they can deduce from Scripture a set of fixed and final ideas. They have these ideas pegged to the English translation of the Bible which they studied in their youth. That's why they object so loudly when a new translation deprives them of the exact wording on which their system is based.

THERE IS ALSO STRONG RESISTANCE to social change, such as improving the situation of workers in industry. Among church people there were many who realized that as industry became more complex and more productive, hours of labor could be reduced and wages increased. Therefore they favored the growth of labor unions to work for these benefits. They endorsed such things as unemployment insurance and old age pensions.

To hear some of the anti-change people talk, such social developments are directly imported from Moscow, and those who favor them are dangerous subversives. If you look with both eyes into the charges against such churchmen as Bishop Bromley Oxnam you will find that they center on his efforts to advance orderly social change. That's why J. B. Matthews winds up his amazing article in The *American Mercury* (*see page 8*), by charging that clergymen have been "infected" with the "social gospel."

One can easily understand why a fundamentalist in religion, such as Carl McIntire, works closely with fundamentalists in politics such as these Congressional investigators and gets subsidies for his work from millionaire industrialists.

TO KEEP AMERICA like it was when we were children, we should not let more foreigners come in here (listen to Senator McCarran on the bill to admit 240,000 refugees into the United States). Americans should pay no attention to the vast problems created by the war—problems of the refugees, foreign trade, technical help for underdeveloped countries. Don't send wheat to Pakistan. Stop the "give away" programs. "America for Americans." Lock up America as a great fortress dedicated to remaining as it was yesterday. The United Nations is a new and foreign idea, so drop it.

But the flux and erosion of time wear away every static structure. Change is the basic law of life. It can't be halted by anybody. Christians should move ahead bravely on the road. The only questions are which way we're going and how best to get there. Our Christian faith is a compass to point the direction, not a road map of the future. We ought to be leaders on the road to tomorrow, not the rear guard that has to be dragged along.

—ELSON RUFF

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